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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Regeneration.* By H. U. O. 8vo. Pp. 33.

THE modern *Regeneration* controversy seems to many a mere matter of words. "If you allow," say they, "that without a renewed heart and affections there is no access to heaven, why object to call this renewal by the innocent and expressive term *Regeneration*? The word is scriptural, and is used in this sense by many good and orthodox writers: why then object to use it?" We have said on a former occasion,\* that although good divines have sometimes applied this word in a loose or popular sense to the renewal of the heart, they have always taken care to enforce the reality and necessity of baptismal regeneration, of regeneration properly so called.† But in truth, our early divines were much less conversant with the controversy than the present age, (for Calvin, however inconsistent, held baptismal regeneration) or they would, in all probability, have used a different phraseology. There are undoubtedly also in Scripture itself passages which may seem to confound regeneration, properly so called, with renewal. There is indeed that analogy between them which may well excuse a popular interchange; similar to that of *ψυχή* and *πνεῦμα*, words often convertible in Scripture, but which nevertheless have properly distinct meanings,

\* Christian Remembrancer, 1831, p. 724. See also the article, "Cowper no Calvinist," in the Number for September, 1830.

† We give an instance, which may serve to shew the real value of the argument drawn from the writings of our standard divines against baptismal regeneration. Jer. Taylor's Sermon for Whit Sunday, on the Spirit of Grace, "They have not yet entertained the Spirit of God; they are in darkness; they were washed in water, but never baptized with the Spirit." . . . . "The spirit of manifestation is not yet on them; and that is the first effect of the Spirit whereby we can be called sons of God or relatives of Christ." Yet in the very same sermon we have: "To be born of water and the Spirit is *ἐν ᾧ* *δυνάμει*, one thing signified by a divided appellative, by two substantives, water and the Spirit, that is, *Spiritus aqueus*, the Spirit moving on the waters of baptism." See Beveridge in the Thesaurus on John iii. 5, and on 1 Pet. i. 23.

and are frequently distinguished.\* So, too, are regeneration and renewal distinguished in Scripture;† and so, too, in our Liturgy is the same distinction made.‡ And wherever the distinction is made, regeneration is uniformly connected with baptism, and renewal as uniformly otherwise.

It is not to the popular application of the term regeneration to renewal that we object, but to a disposition of inadvertency to the real distinction. The circumstances which give to the Regeneration controversy the importance of more than a mere verbal difference, are these. The Church of England, in all the authentic declarations of her opinion, affirms that at baptism a great change is wrought; that, from being children of wrath, "we are hereby made children of grace; members of Christ, children of God, and inheritors of the kingdom of heaven." "Faith is confirmed and grace increased."§ Baptism, according to the doctrine of the Church, is the first appointed means of grace, whereby the recipient becomes entitled to every other, and to the continual help of the Holy Spirit, provided he endeavours to discharge his part of the covenant faithfully. To this view of the subject the Calvinists object. How the Church Calvinists reconcile their views with their subscriptions we do not understand, but we give them every credit for conscientiousness. Certain, however, it is that the Calvinists oppose the doctrine of baptismal regeneration with perfect consistency, and by a logical necessity: for it utterly subverts the whole fabric of fatalism. If every person who has been baptized has received grace to be saved, even though he employs it not, there is an end of the doctrine of irrelative election. The elect, according to the Calvinistic theory, alone receive the Spirit of God; but as every baptized person is not Calvinistically elect, it must follow in the Calvinistic scheme, that every baptized person has not received the Spirit of God. And as the Calvinist will not allow that every person who receives every means of grace is elect, it will follow that regeneration, when effected at all, must be effected independently of means; sometimes, perhaps, in those means, sometimes without them, as the case may be; but altogether independently of them. This doctrine, in our view, is of so dangerous consequence, that it becomes necessary to use a precision of language which might otherwise be immaterial, and to apply the terms regeneration and renewal to their strict scriptural significations. For though, as we have observed, these terms may seem to be occasionally confounded in Scripture, yet the two operations are never mentioned together without

\* 1 Cor. xv. 44. ἔστι σῶμα ΨΥΧΙΚΟΝ, καὶ ἔστι σῶμα ΠΝΕΥΜΑΤΙΚΟΝ. 1 Thess. v. 23. καὶ δόξα ᾧ πάντων ΤΟ ΠΝΕΥΜΑ καὶ ἡ ΨΥΧΗ . . . . τηρηθῇ. Heb. iv. 12. διὰ τοῦτο μέντοι ἅπαντες μερισμοῦ ΨΥΧΗΣ τε καὶ ΠΝΕΥΜΑΤΟΣ.

† Tit. iii. 5. διὰ λουτρῶν ΠΑΛΙΓΓΕΝΕΣΙΑΣ, καὶ ΑΝΑΚΑΙΝΩΣΕΩΣ, &c.

‡ Collect for Christmas Day,—"That we, being regenerate, may daily be renewed," &c.

§ Catechism, and Art. 27.

the proper appropriation of each term. We hold regeneration and renewal to be equally necessary; the first, as the beginning of spiritual life; the other, as its sustenance; but, as the controversy now stands, we should hesitate to use the expressions indiscriminately.

One scriptural phrase, indeed, may seem to require some explanation. The work of regeneration is sometimes attributed to the word of God as the instrument.\* It must be recollected that the very terms on which we are regenerated in baptism are repentance and faith, actual or stipulated; and that without these conditions our baptismal regeneration is void. Infants "promise them both by their sureties, which promise, when they come to age, themselves are bound to perform." Adults who bring them not to the font derive no benefit from the ordinance. Now repentance and faith are wrought by the word of God as the express instrument. Repentance and remission of sins are especially preached by the Gospel; and "faith cometh by hearing, and hearing by the word of God." The word of God then may, with strict propriety, be spoken of as an instrument of regeneration; since it is the direct and only means whereby the Holy Spirit works in us those qualifications which are indispensable to the sacrament of the font, and lead us immediately to it.†

We would grant them that the promiscuous use of the word regeneration would be perfectly indifferent, if it were only promiscuously used after the manner of the Scriptures, of the ancient Fathers, and of the standards of our Church; promiscuously used, that is, when the two operations are separately treated; but always restricted to the grace of baptism, when any comparison is intended between that and holiness of life; the two things being very distinct, though equally necessary: regeneration being grace given in baptism to perform the baptismal covenant; renewal, being the actual fruits of the Spirit, the actual and practical improvement of grace bestowed.

The pamphlet which has given rise to the above observations is ascribed, and, we believe, without doubt, to a connexion of Bishop Onderdonk. We venerate the not unworthy successor of the great and good Hobart; and we regard the American Episcopal Church as approaching nearer to the primitive model than any communion whatever; we might not, perhaps, except even our own. But in proportion to our respect for the Bishop and the Church which he so reputably governs is our regret that a treatise so little accordant with primitive truth should have the remotest sanction of such a name and such a Church. The writer, grounding his theory on the laxer sense of the word regeneration in the Scriptures and Fathers, assumes that there are *two*

\* 1 Pet. i. 23; James i. 18.

† In one text where regeneration is attributed to the word, it is also attributed to baptism, Eph. v. 26. *καθαρίας τῷ ΛΟΥΤΡῳ, (the font) τοῦ ὕδατος ἐν ῥήματι*—unless ῥῆμα be here the baptismal formula.

regenerations, *ceremonial* and *moral*. By the latter, he understands what we call *renovation*, and what the Scriptures and Fathers call by an equivalent term, *whenever there is any question of difference between this and regeneration*. By the former he understands baptism, which he degrades from its sacramental efficacy as completely as any Calvinist. Baptism, according to him, places us in the outward Church of Christ, as the instrument of the Holy Spirit, by whose authority alone we can become members of that body. But more than this it does not. It is not "an inward spiritual grace," as the forms of our churches make it, but an "outward," which is conferred in baptism. If this view be true, the Protestant Church stands indefensibly condemned for excluding ordination from her sacraments; for the only distinction between that rite and a sacrament is that the spiritual grace is there *outward*, the authority of a divine commission, not the incitement to personal holiness; from which baptism will not differ at all in nature, unless the grace given in that ceremony be internal. In fact, no Calvinist can object to embrace our author's view. It leaves the doctrine of non-baptismal regeneration just where it found it; and all that it requires from the Calvinist is, that he should call baptism by the term regeneration likewise; it being understood, that, with all this amplitude of expression, he shall still entertain his non-sacramental notions of baptism.

The virtual foundation of H. U. O.'s argument is, that Baptism succeeded circumcision. The circumcised Jew had become a member of God's church, and had the privileges of the children of God; but if he did not the law, his circumcision became uncircumcision. All this is very true, but it conducts *us* to a very different conclusion from that adopted by the writer. Regeneration is not a process whereby souls are *forced* into holiness. The Calvinist, indeed, can conceive of no grace that is not compulsory; and therefore he very consistently denies that God has ever afforded his Spirit wherever the fruits of the Spirit are not perceptible. But if the work of the Spirit were thus irresistible, what would be the meaning of such expressions as these, "Quench not the Spirit;"—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption?" By regeneration, the Spirit is communicated; such was the case in circumcision, such is now the case in baptism. If his grace is improved, we are born again unto life; if the grace is abused, we are not the less born again, though we may, without much departure from the figure, term it a *still* birth, though a *real*.

A metaphor, to be even intelligible, must embrace some analogy. According to the received view of the Church, the scripture term regeneration is perfectly analogical. According to H. U. O., the analogy is outrageously disregarded. Thus we are presented with two spiritual births, when no circumstance is more remarkable in the



natural than its unity, and impossibility of repetition ; while the moral regeneration of H. U. O. differs from that of the Calvinist in the single point in which the latter, if he have not truth, has at least analogy on his side. The Calvinist makes regeneration *instantaneous* ; and certainly no parallel can hold on any other supposition. H. U. O., not insensible to the consequences of this doctrine, makes it *progressive*. We suppose it will be allowed that the very essence of birth is the *instantaneous* change from the condition of the *fœtus in utero* to that of a breathing inhabitant of the world ; and that, unless a change equally great, equally instantaneous, be intended, the metaphor of a new birth is quite inapplicable.

Some of this writer's citations from the Fathers are singularly infelicitous. Take this from Augustin, which directly contradicts the theory it is brought to support, besides distinguishing most accurately between the two operations. "The RENOVATION after the image of God is NOT effected in a moment, like that REGENERATION in baptism which is done in a moment by the remission of sins." Equally inconsistent with the writer's views are the following arguments brought forward in their support :—

The LUTHERAN Church says of baptism—"The grace of God is therein offered to us, and children being baptized, are received into the *grace* of God." And one of their eminent divines, Dr. Mosheim, thus defines how the sacraments are to be understood, speaking of them as they existed in the first century, "these rites were baptism and the Lord's Supper ; which are *not* to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances accompanied with a *sanctifying influence* on the heart and affections of true Christians."—P. 23.

The editors of the latter portion of Poole's Annotations, in asserting the identity of the baptism of John with that of Christ, remark—"And baptism being an ordinance for our *regeneration* and new birth, as we can be born *but once*, in the flesh, we can be *but once* also born in the Spirit ; and no more may Christians be baptized twice than the Jews could be twice circumcised."—*Ibid.*

Calvin, in the Catechism of the Church at Geneva, declares of the water of baptism, "I consider it to be a figure, but at the same time it has the substance connected with it ; for God in promising us his gifts does not deceive us ; therefore as forgiveness of sins and *newness* of life are offered to us in baptism, *so it is certain that they are received by us*."—P. 24.

"We conclude therefore, that we are baptized into the mortification of the flesh, which *commences* in us at *baptism*, which we pursue from day to day, and which will be perfected when we shall pass out of this life to the Lord."\*—*Ibid.*

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\* Calvinists are unquestionably more consistent than their leader ; yet few of them, we believe, while denouncing baptismal regeneration as popery, are aware of the language their master held respecting it. For, as H. U. O. well remarks, "Who has ever spoken more hyperbolically of that sacrament than this great divine, in saying that in it actually commences the mortification of the flesh ?"

ART. II.—1. *The Mosaical and Mineral Geologies illustrated and compared.* By W. M. HIGGINS, F.G.S. &c. 8vo. Pp. 168. London: John Scoble. 1832.

2. *A general View of the Geology of Scripture, in which the unerring Truth of the inspired Narrative of the early Events in the World is exhibited, and distinctly proved, by the corroborative Testimony of Physical Facts, on every Part of the Earth's Surface.* By GEORGE FAIRHOLME, Esq. 8vo. Pp. xv. 493. Plates. London: Ridgway. 1833.

WE have already given, within a few weeks, an account of another "Geology of Scripture;" and here we are anatomizing its namesake! It is not our intention to accuse Mr. Fairholme of the harlequinading vagaries of his learned brother of Amesbury. It is due to him to say, that his work is unobjectionable in manner; and in *matter*, so far as he has not made that matter the foundation of argument: but, inasmuch as he has professed to refute the present system of Geology, without knowing, as he has taken great pains to prove, what are either the *positions* or the *details* of the science (being, in some cases, as ignorant as Mr. Brown, and in others, as bewildered as Mr. Bugg), we dare not go the length of saying, that his labours are worth more than his own appraisalment—for they are certainly worth less than they cost.

As to Mr. Higgins's book, we do not like to find fault with it, for its style is good, and its object innocent; various periodicals have praised it; and to say the truth, if we kept out of view what its aim is, we could find in it many things deserving of praise; for it details very well the better portion of the science of geology, which none of the other works of the class do (save Mr. Penn's, which he implicitly follows), and only so far takes the liberty of using the plane and the chisel, as to shape his materials to the pattern he is working by. Having, however, set out with the intention of showing that works of this description are undeserving of solid praise, because they are *dangerous* works, and do more to *encourage* the *infidelity* which they are directed against, than even the errors which they impute to geologists, we cannot so far let the amenities of life run away with our judgment, as to pronounce that *good*, for the sake of its object, which is intrinsically *bad*, on account of its method.

Without, therefore, entering into a long analysis of either of these works, we shall briefly state the position of the "Scriptural Geologists" with respect to geologists in the mass, and then shew in what and how these members of the class are open to disrespect for their own individual failings.

Our readers must know how, a few years back, the scientific world was divided between the Stuttonians and Wernerians; and it is

not necessary here to specify in what those worthies differed, or how far they originated new ideas, or were indebted to their predecessors. Suffice it to say, that Voltaire, taking advantage of the animosities of these partizans, leaped into the arena with the grin of sarcasm, and accused geologists of "putting themselves in the place of the Creator, making and unmaking the universe with a word." Thence arose a phalanx of defenders, armed with zeal, and ready for a contest in favour of the Scriptures; and geology was cried down as infidel, *because Voltaire chuckled over the mistakes and absurdities of men who called themselves geologists.* It must not be forgotten, that theories have been propounded in former times as wild as imagination could make them; and Buffon, De la Metherie, and Kepler, have each (as well as a hundred others) to answer for fabrications to which it would be absurd to affix the term philosophy. And in still more recent times, now that geology, leaving the fanciful range of speculations on the creation and deluge, has confined herself to *observation*, and ceased to *suppose*, there have been writers who, finding that what they have seen in the earth, as it has been seen, does not exactly agree with their ideas of that which they have read in the Bible, have stated (and with all reverence too) that either a greater latitude in the interpretation of certain words in the sacred record must be allowed, or the *present state* of geology (a science scarcely out of leading-strings, and which cannot yet run alone, and if it could, which has as yet run over not even the hundredth part of the earth's surface) cannot be reconciled with the statements of Moses. There may be a few also, who, *unbelievers independent of geology*, have dared to deny the validity of the sacred history. Upon the strength, then, of this, and following the course of the crusaders of Voltaire's days, there have arisen in these later times, a host of prize-fighters, all equally zealous, equally valiant, and equally self-confident, yet who scruple not to repeat each other's arguments, even word for word; to raise the same objections; adopt the same notions, and assert the same calumnies. Knowing scarcely an atom of geology as now taught, or knowing that atom imperfectly, and utterly unable or unwilling to meet the science face to face, they go poking here and there in one another's writings, or in the publications of past years (now acknowledged by no one as worthy of credit); and then having compiled an octavo volume, sometimes 168 pages, sometimes 493 thick, they stick on the title-page, "Geology of Scripture," or "Scriptural Geology," or the "Mineral and Mosaical Geologies compared;" get a publisher to act as midwife, and force into the world a mass of crude and illogical rhodomontade to uphold the Bible, and vindicate the Creator! Now it might be supposed, that a fair and candid reasoner would at any rate make himself master of the subject he reasoned on before he tried to reason away its foundations; it might

be expected, that persons who deery speculative dogmas on the part of others, would at least abstain from speculation themselves; that they who think the Scriptures are in danger from the arguments of geologists, and who ground their whole conclusions on that sure and certain basis, that the sacred writings "*are infallible in every point*,"\* would not attempt to gain credit by private interpretations of those Scriptures, unwarranted except to gain the end in view; and would not reject, as Mr. Fairholme has unblushingly done, and with censure too of our received translations, as "*fruitful sources of error and misconception*,"† those very writings which just before were considered by himself as *infallible*. Yet of this do we accuse the "Scriptural Geologists." They blame others for preferring not to involve the sacred writings in the difficulties and dangers of a study as yet only emerging from the mists and clouds by which it has been surrounded in the wild regions of ancient theorists; they accuse, without one redeeming qualm of conscience, all who would rather study the features of creation as they are understated in the refracting mirror of hypothesis, than attempt to reconcile what is partly understood with that which is imperfectly known, with conspiring against the truth of revelation, and opening the door of doubt and cavil to the unprincipled and profane; whilst they themselves, professing to love *truth* before all things, abjuring *error* as worse than open wickedness, and setting up themselves as the only sticklers for the *whole and undivided infallibility of Scripture in all and every point*, scruple not to carry on their argument by the most childish references to writings now ridiculed by every geologist in Christendom; by the most palpable assertions in direct contradiction to the published evidence upon the subject of the actual state of the earth's strata; and by interpretations and rejections of whole passages of Scripture, for which there is no other authority than their own extravagant vanity and self-conceit. Would it be believed, that a gentleman who boasts, as Mr. Fairholme has done, that "*for many years of his life he has regularly studied almost every thing that has been advanced on those important subjects*;" who, "*in the course of repeated travels over a great part of Europe has had many opportunities of practically forming a judgment of the more visible and tangible evidences adduced in support of these theories*," (pp. 2, 3); would it be believed that such a student, such an observer, should be actually (or wilfully) ignorant of the simplest data of the science; that he should steadily keep out of view the facts laid down as the ground-work of geology in all the elementary books ever written; that he should know nothing about "*tertiary*" formations; that he should universally call them "*diluvial*;" that he should, after all his *reading* and all his *research*, venture to talk of *chalk* extending under formations which

\* Fairholme, p. 24.

† Fairholme, p. 432.

invariably lie below the *chalk*, and this too in a case where there are sections and scales to guide him, and in an example upon which he must have *read*, and *studied* too, the observations of Mr. Murchison, Mr. De la Beche, Mr. Mansell, Mr. Lyell, and many others;\* that he should profess to wonder that "*coal has not yet been discovered in the weald of Kent*"—"for the soils and strata are almost every where identical with those of many of our richest coal-fields," (p. 288, note) when he must have known, if he knows any thing of geology, that these soils are not *identical* in any one point, and that it has been demonstrated over and over again in the Transactions of the Geological Society, (see especially G. T. 2 Ser. Vol. II. p. 317.) that *coal cannot be expected in any strata above the oolite*, which is *below the wealdian formations*; that a man who abhors speculation should dare to use language respecting the fossil specimen of the human frame from Guadaloupe, which, even if his surmises as to the age of that specimen be correct (and if there be any consistency in logic, they are not) no one but the Judge of all the earth would be justified in using?—The passage is as follows:—

The mind derives a painful pleasure in dwelling upon the subject, and in tracing, in various colours, the incidents, the language, and the feelings, by which this stony body was once influenced, in a degree as acute as we ourselves experience. The skull of Yorick is as nothing, when compared to this, as a moral lesson; for, in the delicate female form now before us, we contemplate the actual bodily remains of one, who has painfully experienced the terrible judgments of an OFFENDED DEITY.

We speak strongly on this point. If Mr. Browne, of Amesbury, be deserving of censure, as a castle-builder by profession,—if Mr. Bugg be blame-worthy, who condemns without cause,—what are we to say to a person who brags of his reading and of his travels as the source of opinions, which, if not quite so wild as those of the one, or so uncompromising as are those of the other, have as little foundation in *truth* and as little claim to the praise of *sincerity*! When a good man, who knows nothing on a subject, endeavours to say a word in season, we may pity his presumption, praise his purpose, and acquit him for his object; but when a professed student—a professed observer—a professed geologist—sets himself the task of attempting to produce "*physical facts, seen in a new and more correct light*, as lending their aid to the *support*, instead of to the *destruction*, of our confidence in Scripture," and to shew "*that the simplicity and consistency of the geology of Scripture, will make us regard with astonishment and contempt schemes that could so long have exerted so powerful an influence over our reason and understanding*" (p. xiii.); if he, in the first place distorts his "*physical facts*," so that they are no longer "*physical*

\* The case in point is the weald of Kent and Sussex. We refer our readers to Mr. Fairholme (pp. 287 and 242), after looking over De la Beche's sections and views in Plate 26, fig. 1, or Mr. Lyell's Geology, Vol. III. p. 288.

*facts*," but *imaginary fabrications* ; and, in the second, to establish our "*confidence in Scripture*," denies the assertion of the Bible itself, that Noah descended from the ark upon the earth which he before the flood inhabited (pp. 148—431, &c.), and rejects *in toto* every word about Paradise to be found in the Pentateuch ; when too, in thus arguing, the writer insinuates that this is not the only spurious passage in our versions of the Scripture, which is a "*fruitful source of error and misconception*" (p. 432) ; shall we acquit him as we would the *ignorant and unlearned* ? Shall we not rather apply to him the language of St. Paul ;—" *Thou, therefore, which teachest another, teachest thou not thyself ?* " " *Thou that makest thy boast*" of what thou hast seen and read, through falsifying what thou hast seen, and asserting what thou hast not read, "*dishonourest thou God,*" and revilest thou man ?

We say that God *is* dishonoured, and man *is* reviled, by these hasty, crude, and superficial attempts to wed human half-knowledge with divine revelation ; for the earth is the Lord's and he made it ; and it is a sin against God *to describe it as it is not* ; a sin against man, to vilify our brethren, because, forsooth, they would describe it as it is, though they cannot yet reconcile it with the Bible. There are also other evils. By incorrect statements, such as these, one great practical result is lost. What becomes of the *order*, the *regularity*, the *arrangement*, the *design* of the earth's structure, if we are either to throw the whole surface of the world into a diluvial chaotic pit, like that opening in the brains of these Scriptural geologists, or to mix up the formations, helter skelter, as Mr. Fairholme has done ? (p. 288.) We shall see in Dr. Buckland's forthcoming Bridgewater Treatise, how wonderfully all these things (so marvellously apocryphal to these scripturalists) will be found to advance the argument for the *wisdom, consistency, and goodness* of the Creator ! Here, however, we see nothing of the sort—we see nothing but the *power* of God developed. Is this a fair view of any of the works of the Almighty ? We think not. But if this were all, we would not quarrel with this joint-stock company of scripturals. They profess to write for the advantage of piety, and the defence of Scripture. But will a single infidel be converted by arguments whose fallacies are as clear as crystal ? will a single person be reconciled to the Scriptures, if the defence of the Scriptures be made to rest on positions which have no foundation, and which geologists can overturn with their walking-sticks ? If we are to connect Scripture with geology as it is, and they are both to fall or to stand together, as they must if united, is it safe, is it wise, is it fair, to give a garbled, partial, *false* view of geological facts and arguments ? And, is it altogether right, in literature or in charity, to proclaim to the world that such men as Buckland, Sedgwick, Conybeare, Faber, Sumner, and others, all clergymen, and some of them the most eminent philosophers

of the day, are guilty of depreciating and debasing the authority of the Scriptures, because they do not subscribe to opinions which, if allowed, would tend inevitably to ruin science, and shake the testimony of all the sacred historians?\*

The unbeliever says—and who can blame him?—if Scripture is to depend on such reasoning as yours, Scripture must be more weak than I considered it to be; and thus incalculable mischief is done, and infidelity strengthened rather than destroyed. For it must always be remembered, that if a victory is to depend upon the skill and strength of a champion, it is useless to attempt it with untempered weapons, or unmanageable means. Surely the eloquent language of Professor Sedgwick,† will be permitted its due weight. “No opinion can be heretical but that which is not true. Conflicting falsehoods we can comprehend; but truths can never war against each other. I affirm, therefore, that we have nothing to fear from the results of our inquiries, provided they be followed in the laborious but secure road of honest induction. In this way we may rest assured that we shall never arrive at conclusions opposed to any truth, either physical or moral, from whatever source that truth may be derived; nay, rather, (as in all truth there is a common essence,) that new discoveries will ever lend support and illustration to things which are already known, by giving us a larger insight into the universal harmonies of nature.”

To sum up all, and, *as we hope*, to close the subject for ever, let us crave the patience of our readers for a few final observations.

Mr. Fairholme has devoted two whole chapters to scriptural and philological inquiries: one of which he has appropriated to the expulsion from the Bible of the 11th, 12th, 13th, and 14th verses of the 2d chapter of Genesis, upon no better authority than Mr. Granville Penn's similar expulsion of part of the 3d and 4th verses of the 5th chapter of John. Surely geologists will laugh, as well they may, at the following sagacious observation:—

But as the chalk formation is here described as forming considerable part of the course of the Euphrates, upon which the *primitive Paradise is said to have existed*, the subject is thus brought, *geologically*, to a positive issue.

For if it has been satisfactorily proved, in the course of this treatise, that the chalk formation formed a part of the bed of the antediluvian ocean, and that the chalk *basins* of geologists must have become charged with their present diluvial contents at the period of the Deluge, it is an inconsistency, of the most glaring kind, to look for the site of the *primitive Paradise* upon the surface of a *secondary country*, then forming the bottom of the sea, as is satisfactorily proved by the nature of its rocks, and by the marine fossils contained in them; which, like all secondary formations, in other parts of the earth, could only have become *habitable dry land*, by the interchange of level between the old lands and the ocean, at the period of the Deluge.—Pp. 447, 448.

\* Mr. Fairholme has wisely abstained from personal allusions; but his general remarks include the individuals. See p. 14.

† Proceedings of the Geological Society, p. 207.



To leave Paradise out of the question, Mr. Fairholme's authority for the *chalk* is Mr. Buckingham, who is "*without any geological knowledge*" (p. 438); for the "*diluvial contents*," his own ignorance of the tertiary deposits; for the "*interchange of level*," Mr. Granville Penn's assumption, which, however, Mr. Granville Penn himself borrowed from an earlier writer.

Leaving these useless and all-but profane inquiries to such as can conscientiously employ them, pass we to a few words of our author elsewhere.

This desirable and *inevitable* concord is every day advancing with rapid strides; for, however the theories of philosophy may change, the Rock of Revelation stands for ever immovably fixed.—P. 7.

In the sixteenth century, the astronomer, John Kepler, of Wirtemberg, presented a work full of wild theory, to the great Tycho Brahe, who, after perusing it, returned it with the following advice:—"First, lay a solid foundation for your views, by actual observation; and then, by ascending from these, strive to reach the causes of things." The whole philosophy of Bacon was thus compressed, by anticipation, into one short sentence.—P. 22.

If the advice of Tycho Brahe be followed, then "*the inevitable concord*," however deferred, will assuredly take place; and thus Mr. Fairholme will agree with another of his quotations.

*Letter from Jeremy Taylor, to John Evelyn, Esq.*

To your question, "How it appears that God made all things out of nothing," I answer, it is *demonstrably certain*, or else there is no God. For if there be a God, He is the *one principle*: but if He did not make the *first thing*, then there is something besides Him, that was *never made*, and then there are *two Eternals*. Now, if God made the first thing, He made it of nothing.

Your obliged and affectionate servant,

JEREMY TAYLOR.

But we tell Mr. Fairholme, and we tell all the class to whom he belongs, that, however convinced we may all be of these truths, he and his party are *not advancing* but *retarding* their efficacy. For speculations on the creation and the deluge make no part of the study of Geology;\* and to confine oneself to refutations of the ancient reveries upon those events, and to call those refutations "*Scriptural Geology*," and to brand geologists with the names of infidel, because of the exploded errors of past ages, is neither the work of a *scholar*, nor the duty of a *man*. God's works will never contradict God's word; and if we cannot decipher the import of the former by the light of the latter, it may be that we have not studied them correctly, but it is just as likely that we have put between ourselves and the light a mist or a shade. The hand-writing on the walls of our geological records, require to be read and interpreted by one *skilled* in divine lore; but they require also one who knows the meaning of the characters employed; which the "*Scriptural Geologists*" either do not, or will not, know. If

\* Geology has been accurately defined to be an investigation of the strata, and a consideration of the mutations, on the *surface* of the earth.

people long ago, looking about them as they dug up their cabbage-beds, or made their water-courses, reasoned from the stones and mould which their spades turned up, that Moses was no philosopher, and that they knew more about creation than the God who made it, are men of science of the nineteenth century to be blamed for such antiquated delusions? As well might we blame Mr. Fairholme, or Mr. Higgins, or Mr. Bugg, for the visionary schemes of puritans and ranters, because some one or more of them may have stepped aside from the sober realities of truth, and followed the example of those wild seceders.

Geology is not what the "Scripturals" would make it. Receiving from the past all that appears good, and leaving with the past all that is known as bad, modern geologists content themselves with *observation*, and leave theorizing till a time when some Newton shall arise to put together the scattered elements of truth, and frame therefrom the only true history of the earth, which we earnestly believe will be in strict accordance with the written records of creation. But at present we know only in part; and to reconcile particular and individual portions differing from each other, and whose relationship to each other we hardly understand, with a general and simple statement which we may only imperfectly comprehend, is surely not the province of science, whatever it may be of ingenuity.

When every portion of the earth shall have been fairly investigated; when no division of the great mountain chains shall have been left unexplored; when zoology shall have reached its maturity, and been employed upon every organic relic in every stratum of the globe; when chymistry shall have emerged from its present youthful condition, and shall have spent the experience of its completed strength upon the laws of matter; when volcanic agency and crystallization shall have been thoroughly investigated, and meteoric phenomena shall have been carefully examined; when all the changes which nature is capable of undergoing in the filter or the furnace shall have been detailed, and nothing shall be left to measure or assay; when the laws which regulate the influences of air, of earth, and of water, in the creation, preservation, destruction, and re-production of life, whether vegetable or animal, shall have been "weighed in the balance and *not* found wanting;" then, and not till then, may we lawfully venture to inquire how the earth was originally formed, or by what means a deluge could be brought about to destroy it. Sufficient till then to see and wonder; to know, that "in the beginning God created the heaven and the earth;" that, for man's wickedness, the latter was destroyed; and sufficient also, without exploring too deeply into an unrevealed detail, to read the characters which are written in the changing surface of this our native world, waiting till we can decide with the certainty of logicians on *what may have been*, as collected from *what is*. If thus we leave

the path of pharisaical *ipse-dixitism*, thus read from the Book of Nature a chapter on the history of our earth, in which are written, as clearly and as brightly as in the starry heavens, the records of God's goodness as well as *power*; walking warily over the surface of God's earth, and contenting ourselves with seeing and recounting the wonders spread around; we may safely take for our motto, despite all the virulence or unfairness of "Scriptural Geologists," what the poet applied to the sister science of Astronomy, and, changing but a single word, exclaim, "*An underout GEOLOGIST is mad.*"

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## LITERARY REPORT.

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### *The Life and Travels of the Apostle Paul.*

London: Smith, Elder, and Co. 1833.  
12mo. Pp. 286.

WITHOUT any theological discussions or argumentative speculations, the writer of this interesting narrative has recorded the several incidents of the life of the great apostle of the Gentiles, with a view to a popular illustration of his character and ministry. The life is compiled, not only from the history in the Acts, but from the notices of contemporary authors and early Fathers; and includes a discussion of the ancient and present state of those cities and countries in which he planted churches, and of the manners and customs of the people among whom he preached. Not only with younger readers, but with Christians generally, the volume will be found to have great claims to attention, both in point of interest and instruction.

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*Maternal Advice, chiefly to Daughters on leaving Home.* London: Groombridge. Dublin: Wakeman. Edinburgh: Black. Glasgow: Finlay. 1833. 32mo. Pp. 158.

THE advice here offered to our fair friends, on entering upon the world, is sound and good, full of rich sentiment and solid piety. It is partly embodied in verse selected from our best poets: and, as a whole, the little volume forms a pretty and useful present "to daughters on leaving home."

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*A Sermon preached in behalf of the Philological School.* By the REV. G. A. E. MARSH.

WE have here an excellent discourse, simply but powerfully argued, and en-

forced upon truly Christian principles. Of the Institution, in support of which it was delivered, we have not been favoured with a report; but its design appears to be to *educate* the children of those whom misfortune has thrown into adverse circumstances. Among its benefactors are enrolled the names of the late Duke of York, George the Fourth, and our present beloved Sovereign; and we trust that such examples will not fail to animate the exertions of the benevolent, in forwarding the labour of love which the preacher has so ably advocated.

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*Messiah's Kingdom. A Poem. In Twelve Books.* By Agnes Bulmer. London: Rivingtons. 1833. 8vo. Pp. xvi. 486.

A POEM in twelve books, as poetry runs now-a-days, is rather a formidable encounter, even for the patience of a critic. We are not, however, dissatisfied with our acquaintance with our fair poetess; and we can assure our readers there are many passages of considerable merit in the Poem before us. Its subject is a gradual development of the Messiah's kingdom, from the first promise of a Redeemer, to its final establishment; and, excepting against some matters of opinion in which we should not exactly coincide with the lovely Agnes, we augur favourably of her future efforts, and judge by no means harshly of her present attempt. She has ventured to soar on a daring pinion; and if she has not maintained the highest flight, it is no trifling merit that she has not fallen upon the ground.

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*An Apology for conforming to the Protestant Episcopal Church, contained in a series of Letters, addressed to the*

*Right Rev. Benj. T. Onderdonk, D.D. Bishop of the Diocese of New York.*  
By THOMAS S. BRITTAN. New York: 1833. 12mo. Pp. 141.

ALMOST every arrival brings us some new proof of the rising importance of the American Church. We have here a little volume of singular merit, which we could wish to see widely circulated, with the necessary *mutatis mutandis*, among Churchmen and Dissenters at home. It is an admirable defence of *Episcopacy*, and derives additional value from the circumstance that the writer is a convert, from conviction, to the principles which he advocates, having been originally a dissenting minister. The American Episcopalians may well be proud of gaining so fair a proselyte, and of ranking so zealous an advocate in the number of their brethren.

*The Protestant Episcopal Pulpit. A Series of Original Sermons.* By CLERGYMEN OF THE PROTESTANT EPISCOPAL CHURCH. Published monthly. Vol. III. Nos. 1 to 3. New York. 1833.

THE earlier numbers of this work have been already noticed in our miscellany; and we are glad to find that it meets with encouragement. There are in the numbers before us, a good sermon, and a good portrait, of Dr. White, the senior Bishop of the States; and other discourses of considerable merit. The publication is another proof of the progress of right religious feeling in America; and we trust that it will still go on and prosper.

*De Animi Immortalitate. A Poem.* By ISAAC HAWKINS BROWNE. Salisbury: Brodie. London: Nattali. 1833. 12mo. Pp. vi. 33.

If our clerical and classical readers are not already acquainted with this elegant Poem, they should lose no time in devoting an hour to its perusal. Its merits have caused it to be repeatedly printed; and Mr. Hall has again published it, with a selection of notes from the edition of Dr. Lettice in 1795, chiefly with a view to its introduction into schools. Without any wish to revive the puritanical edict against the poets of antiquity, the editor suggests "that a poem like that of Mr. Browne, while it does equal honour to the understanding and the acquirements of its author, may also afford the teacher of youth an opportunity of inculcating the principles of a far higher

system of conduct," than that exhibited in the tenets of heathen morality. As a model of the heroic measure, the poem possesses considerable accuracy, vigour, and taste; and will not be likely to interfere with the formation of that correct judgment in composition, which can only be legitimately acquired from the regular sources.

*Divine Visitations. A Sermon.* By the Ven. ARCHDEACON WIX. Newfoundland, St. John's: Ryan. 1832. Svo. Pp. 20.

*The Guilt of a Denial of God's Providence. A Sermon.* By the Ven. ARCHDEACON WIX. Newfoundland, St. John's: Ryan. 1832. Svo. Pp. 23.

OR the importance of the subjects treated in the above Sermons, there can be but one opinion. The excellent Archdeacon has written them with his usual felicity, and with a Christian and practical tendency. He has boldly confronted the Infidel, and, like a wise master builder, has produced such passages from the store-house of divine truth, as will encourage and confirm his flock in the belief of not only a general, but a particular providence. The author intends to collect into a volume the several sermons he has preached upon the above subject; and we doubt not it will prove highly useful.

*The Liturgy compared with the Bible; or, an Illustration and Confirmation, by Scripture Quotations and References, of such parts of the Book of Common Prayer, as are not direct Extracts from the Holy Scriptures.* By the Rev. HENRY IVES BAILEY, perpetual Curate of Drighlington, near Leeds. Vol. I. London: Rivingtons. 1833. Svo. Pp. xxxii. 360.

So entirely is the Book of Common Prayer built upon the foundation of Scripture, that it has justly been characterized as a work only not inspired. It will be seen from a perusal of Mr. Bailey's excellent and useful work, that it contains scarcely an expression, which is not at least sanctioned by Scripture; and the true Churchman may well be content to submit his Prayer Book to the test of the Bible, and hold to it as a faithful repository of that form of doctrine which was once delivered to the saints. We trust that the author has met with encouragement sufficient to ensure the speedy completion of his work; which will be found a convenient

text-book for the Clergy, and more especially for those who adopt the laudable system of accommodating their discourses to the service of the day. The work ought unquestionably to be furnished, as we doubt not that it will be, with a copious index of *matters, doctrines, precepts*, &c. as inculcated in different portions of the Liturgy.

**A Gift for Mothers.** London: Seeley and Co. 1833. 12mo. Pp. 288.

THIS is chiefly a book of selections from authors who have in any way written upon the education of children, and from which the mother may glean much information for her guidance in training her offspring; although we would warn her not to follow implicitly *all* that may be said. We allude particularly to Mr. Innes' remarks upon catechisms. Section IV. "On the Rules and Examples furnished by the Scriptures on the subject of Education," we think the most interesting part of the work; yet as a whole it will be found both instructive and useful.

**The Litany, in Blank Verse. Rendered nearly in the words expressed in the Liturgy of the Church of England.** By the Rev. EDWARD COBBOLD, M.A. Rector of Long Melford, Suffolk. London: Wix. 1833. 4to. Pp. vi. 9.

NOT very long since, we had a sermon in blank verse; and here we have the Litany *bedoggerelled*. Independently, however, of the tame versification into which Mr. Cobbold has transposed this beautiful and impressive portion of our Common Prayer, we cannot discover the *cui bono* of such performances. If the heart is not touched by the pure and unaffected piety of our devotional services, in their native simplicity of language, Milton himself might despair of infusing new warmth into the senseless marble.

**The Testimony of Nature and Revelation to the Being, Perfections, and Government of God.** By the Rev. HENRY FERGUS, Dunfermline, &c. Edinburgh: Oliver and Boyd. 1833. 8vo. Pp. xi. 387.

NOTWITHSTANDING every part of creation teems with proofs of the existence, the attributes, and the perfections of the Creator, still the Infidel has never ceased to despise, or the thoughtless to neglect them. To meet the sceptical conclusion of the one, and to lead the other to trace the wisdom and goodness of God, not in

one province only, but in every department of nature, is the main object of the present treatise. With this view, the author takes a rapid, but wide, survey of the universe; traces the evidence of design and contrivance in every part of the system; and hence infers that, as design and contrivance are acts of mind, their perfection argues the existence of a Supreme Intelligence, of infinite power, wisdom, and goodness. But though the Deity evidently appears in his works, his character is there seen but dimly and at a distance. For a nearer and more distinct view of his attributes we must turn to Revelation. In conclusion, therefore, the author has given a general view of the evidence of divine revelation, of its harmony with the intimations of nature, and of the duties of piety and obedience to which it leads. His work is one of the most comprehensive and convincing volumes upon the entire subject with which we are acquainted; and scarcely, if at all, inferior to the admirable treatise of Professor Whewell, on one portion of it, which we have recently reviewed. It is well calculated to comfort the believer, confirm the wanderer, and convict the infidel.

**The New Evangelical Church of England Champion: containing a Defence of her Faith, Government, and Discipline, according to the principles of the martyred Reformers of the Sixteenth Century; designed as a Warning, to guard at the present Crisis the Bulwarks of Protestantism against the combined and unhallowed Intrigues of Papists, Liberals, Dissenters, and Infidels, opposed to Church and State. In a Series of Letters and Dissertations. To be published monthly. Nos. I.—VI. By the Rev. WM. BAILEY, A. B., &c. London: Rivingtons, &c. 1833.**

THERE is a spice of pepper in the title of this new periodical; and the profession is fully borne out by the performance. Mr. Bailey is well acquainted with the weapons and the tactics of the enemies with whom he has engaged; and we are glad to see a new and well-accounted Champion in the field. The *Protestant Journal* has done much to merit the gratitude of all true Churchmen; and perhaps it would have been as well to unite under the same banner. But fight we must; and we sincerely trust that there will be enough of true Protestant zeal to maintain both combatants.

*Readings in Poetry: A Selection from the best English Poets, from Spenser to the present times; and Specimens of several American Poets of deserved reputation. To which is prefixed a brief Survey of the History of English Poetry.* London: Parker. 1833. 12mo. Pp. viii. 419.

THIS little volume is published under the direction of the Education Committee of the S. P. C. K.; and is intended to introduce the youthful reader to an acquaintance with the poets and poetry of his country. The selections are accordingly made with reference to the extent of a school-boy's capacity; and a brief history of English Poetry, containing much useful and instructive information, is prefixed; together with some remarks on English versification, directions for reading it, and an account of the different species of poetry. Short notices of the different writers are given at the head of the extracts from their works; which are arranged in chronological order, with a view to the illustration of the progress of our language and literature. Both in respect of the knowledge it conveys, and the exercise it will afford, the work will be adopted with advantage as a class-book in schools.

*Insects and their Habitations. A Book for Children.* London: Parker. 1833. 18mo. Pp. iv. 96.

ANOTHER little work from the above committee. It contains much pleasing and instructive information in a small compass, conveyed in a simple and agreeable manner, and accompanied with illustrative woodcuts.

*Persian Fables for Young and Old. By the Rev. H. G. KEENE, M.A.* London: Parker. 1833. 18mo. Pp. viii. 88.

AND yet another drop from the same spring; containing sound moral instruction, in the agreeable form of fable, and illustrated with cuts to catch the attention through the eye. The Fables, originally Persian, are clothed in an English dress.

*The Life of the Rev. T. T. Thomason, M.A. late Chaplain to the Honourable East India Company. By the Rev. J. SARGENT, M.A. Rector of Lavington.* London: Seeleys. 1833. Pp. xii. 344.

VOL. XV. NO. VII.

MR. SARGENT, already extensively known as the author of the "Memoir of Henry Martyn," has in this work laid before the public the history of another minister of the British Church in India, who, like Mr. Martyn, left the honours and emoluments of college preferment, for trials and difficulties amongst the natives of the east. To say that this volume has a great interest for us, or is in itself as interesting as the Life of Martyn, would be paying Mr. Sargent a compliment at the expense of his materials. But it has claims upon our notice of no common kind; and barring certain points, on which the opinions of Mr. Thomason, and the party with which he was amalgamated, may be supposed to differ with the principles generally inculcated in the Christian Remembrancer, it is a publication calculated to do good. The office of a preacher in the wilds of heathenism, is so different to that of an established priest in the midst of nominal Christians, and in a professedly Christian country, that it will not do to apply the rules for the regulation of the one, to those appropriated to the duties of the other. Those who feel pleasure in following the steps of a pious, faithful, and consistent minister, through the perilous and tempting scenes of his earthly career, to "the bourne whence no traveller returns," will find here a most entertaining and instructive lesson.

*The Wedding Gift, or Friendly Advice to Newly-married Persons. By the Rev. J. JONES, M.A., Minister of St. Andrew's Church, Liverpool.* London: Hamilton. 32mo. Pp. 110.

WE learn from the preface to this little book that the author has lately been appointed to "the office of Surrogate, whose duties appertain as well to the issuing of Marriage Licences as to the Probate of Wills, and the granting of Letters of Administration." In order, however, that the first part of his office may not be barely official, he has written the "Wedding Gift," in which are laid down hints and rules for the married state, so that happiness, solid and lasting, may be enjoyed. Religion is made the basis of mutual affection, while the reciprocal duties are stated in an affectionate and forcible manner. The book will prove a neat and useful present on the happy occasions for which it was written.



*On the Power, Wisdom, and Goodness of God, as manifested in the Adaptation of External Nature to the Moral and Intellectual Constitution of Man.* By the Rev. THOMAS CHALMERS, D.D. Professor of Divinity in the University of Edinburgh. London: Pickering. 1833. In two vols. 8vo. Pp. xiii. 284. vi. 304.

BECAUSE we object to the appointment of Dr. Chalmers to a share in the "conjunct demonstration," as he calls it, of which his Bridgewater Treatise forms a part, we are not the less alive to the superior attainments of the man, nor are we wanting in respect for the communion to which he belongs. We regard the Scottish Kirk with all Christian love, and admire the deep and unaffected piety of all classes of its members; but we think it, nevertheless, an unnecessary stretch of liberality in any one of the Church of England to select a Presbyterian divine, however distinguished, for the performance of a task, and the receipt of an emolument, which the noble Testator undoubtedly intended to have been assigned to an Episcopalian. Neither, with all his talents, is Dr. Chalmers a man calculated to forward the object which the Earl of Bridgewater had in view. He never did, and never could, produce a popular treatise; and, though there is no special limitation to that effect, still it is abundantly evident, that the plainer the arguments employed, and the more open to the capacity of the general reader, the more extensively will they contribute to the subversion of Infidelity, and the promotion of true religion. The treatise before us, which is the first in the series, and the third in the order of publication, is a deep metaphysical disquisition; and the author's studied selection of *hard words* does not render the innate obscurity of discussion by any means more luminous or perspicuous. So close, indeed, is the reasoning, as almost to defy analysis; and, having intended a more lengthened review, we accordingly content ourselves with a brief outline of the author's argument.

Understanding external nature to comprehend not merely the material universe, but the living society of which it is composed, Dr. Chalmers sets forth the proofs of divine wisdom and care which are observable in those laws of human nature,

which bind mankind together in the reciprocities of domestic life, in the discharge of the social duties, and in the general economy of national institutions. From the moral character of the law of conscience, whose sanctions and decisions are always on the side of righteousness; from the inherent pleasure of the virtuous, and the bitterness and misery of the vicious, affections; and from the general and permanent result of a life of habitual virtue, in the full enjoyment of harmony and peace; he deduces an antecedent proof of the moral goodness of that Being who has so constructed our nature, that, by its workings alone, man should be powerfully warned to a life of righteousness, and led to expect an immortality beyond the grave, in which he will either obtain the happiness of established virtue, or the wretchedness of inveterate vice. He then proceeds to the more immediate subject of inquiry, and shews, that man in his natural character, both as an individual and a social being, is perpetually called to a sense of right and wrong; and that his various sensations and affections, such, for instance, as anger, shame, delicacy, and the like, conduce no less to the well-being of society, than to his own proper happiness and virtue. As a further proof of the benevolence and perfection of the Deity, he points out the capacities of the world for making a virtuous race of beings happy; and that either in the present life, or in the prospect of futurity, there is abundant room for the profitable exercise of every feeling, and every faculty, with which a living creature is endowed. From the *moral*, he turns to the *intellectual* constitution of man, tracing to the gifts of memory, forethought, and the other faculties of the understanding, those palpable benefits which demonstrate the benevolent designs of the Creator; and concludes with some remarks on the true defects of natural theology, in regard to its clear demonstrations of the being of a God, and its inability on the one hand or the other to decipher the relation in which an offending creature stands to an offended God.

#### IN THE PRESS.

Letters on the Divine Origin and Authority of the Holy Scriptures. By the Rev. JAMES CARLILE, Junior Minister of the Scots Church, in Mary's Abbey (Capel Street) Dublin.



## A SERMON ON THE LORD'S PRAYER.

MATTHEW VI. 9—13.

*After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil : For thine is the kingdom, and the power, and the glory, for ever. Amen.*

IN the verses of St. Matthew's Gospel which we read immediately before these words of my text, we find that our blessed Lord had been condemning all vain repetitions, and too much speaking in prayer. Having done this in very decided language, he proceeded, in the words which I have chosen for our present consideration, to deliver to his disciples that short and simple, but at the same time, most beautiful and comprehensive form of supplication, which is known amongst Christians in general by the title of "THE LORD'S PRAYER." And it is worthy of remark that one object which our Lord seems to have had in view in delivering this form of prayer on that occasion, was that his disciples might be preserved from falling into the use of vain and idle repetitions, and of too much speaking in their prayers: for he introduces the prayer to their notice, and recommends it for their adoption in these words, "After this manner, *therefore*, pray ye."

Now that a form of prayer proceeding from the lips of the Son of God himself, and thus recommended by him to his disciples,\* should be highly valued, should be regarded with peculiar reverence, and be adopted into their devotions, not only by those who heard him first utter it, but by all who, in any age or country, have professed and called themselves his disciples, is just what might have been expected. And this we are informed was the case amongst the primitive Christians. Nor is there, I believe, any reason to suspect that, from the days of the Apostles to the present time, such reverence has ever been withheld from it by any considerable portion of the Christian world. At all events, as far as our own pure and apostolic Church is concerned, there can be no cause for complaint. We are taught by her to utter this prayer not only in each of her separate services, but in every distinct portion of those services.† We are, moreover, solemnly charged by her to teach it, in her Catechism, to our children, so soon as they are able to

\* It is worthy of remark, that the Lord's Prayer appears to have been delivered nearly in the same words, on two distinct occasions, by our blessed Lord. The first time, as it seems, as here related by St. Matthew, to the disciples at large;—the second, to the chosen disciples, when they desired to be taught to pray, as John the Baptist had taught his disciples, which they desired perhaps with an expectation of having some more exclusive prayer for their own use. The prayer given was, however, nearly the same. This, if correct, gives an additional force to our Lord's recommendation. Besides, he there introduces it in these words, of even plainer injunction, "When ye pray, say, Our Father, &c." (Luke xi. 2.)

† The Morning Service in our Church is made up of at least two, if not three distinct parts. This circumstance may serve to explain the frequent use of the Lord's Prayer. But, when rightly understood, can it be too often repeated?

learn; and very few amongst us, if any, fail, I believe, to introduce it into our private and domestic devotions.

Now, so far all this is well. But is there not still a danger, lest, whilst we thus exactly and justly comply with our Lord's directions, we may yet be actually falling into one of the very errors which our Lord, as we have already observed, had just before condemned, and which he intended to preserve us from by giving us this form of prayer? May we not, even whilst we use the Lord's own words, in so doing, be only in fact using vain repetitions? For let us bear this in mind, that if we do not understand and feel what we are uttering, our prayers are in very truth little better than vain and useless repetitions.

It must then, I think, be acknowledged at once to be a thing of the very utmost importance, that we examine and see whether we do rightly understand the meaning and purpose of the different parts of the Lord's Prayer. Let this, then, occupy our attention in the first place on the present occasion; and may He who has graciously taught us thus to pray, be with us whilst we consider his own blessed words!

I. Let us proceed to examine the prayer, that we may be enabled rightly to understand its meaning. And here I cannot but observe what care has been taken in our excellent Church, to provide that all of her members should understand the import of this divine prayer. For in her Catechism she has directed that each of her children should not only learn the prayer itself, but should also be taught what they are there directed to ask for in it. This is very well and very shortly explained by her in the answer to the question, "What desirest thou of God in this prayer?" It is not however my intention to confine my present observations to that explanation. No. It shall be my object to examine each part of the prayer as fully as the space afforded will allow, and at the same time as briefly as the subject will admit.

1. And here the first point to be attended to is the character given in the prayer of the Being to whom it is to be offered and addressed. He is styled, you may observe, "Our Father." And is not this title one which is most truly applicable to our God? Is he not our Father? Is he not our Father by having first created us all? Must he not be also regarded as a kind and tender Father, in his constant preservation of us ever since we were born? But above all, are we not moreover most graciously invited by the Gospel to look upon ourselves as his adopted children, and to look up to him as a Father, reconciled to us through the merits of his Son Jesus Christ? And O how cheering is this character! How endearing this gracious name and title! What confidence may it justly awaken in the heart of every faithful child of God!

But we are also to remember, that this our Father, whom we are here taught to address, is not only kind and affectionate, but at the same time highly exalted in holiness, majesty, and power. And something of this is conveyed in the next words of the prayer, "Who art in heaven." For by this expression we are evidently reminded of the immensity of his height above us. For high as is the heaven, in which he, though always existing every where, is pleased to represent himself as more immediately present, in comparison of the earth in which we dwell, so much is our Father, whom the heaven of heavens cannot contain, yea,

and infinitely more so, above us, his mortal, sinful, corrupt, and feeble creatures.

These two considerations taken together,—the one tending to enliven and encourage our love, our confidence, and our hopes,—the other to awaken and preserve in us a wholesome fear and veneration,—will shew us the proper spirit in which we ought to approach the gracious but awful Being to whom we are about to pray. We shall learn in fact to remember, that the right frame of mind in which we are to utter the Lord's Prayer, is a feeling of firm and unwavering confidence, subdued by sentiments of godly fear.

II. The next point is—to examine the several petitions, or things to be asked for in the prayer. These petitions are usually considered to be six in number. Let us then inquire the meaning of each.

1. And what are we to understand by the first of these, "Hallowed be thy name?" Whose name is here spoken of? None but the name of the great God himself:—the name of our Father which is in heaven. And what is to be understood by his *name*? The expression—the name of God—occurs, we know, in many parts of the Scriptures; and from a comparison of several of those passages in which it is found, I think we may conclude that it means generally nothing more or less, than the whole nature of God himself, together with all his divine perfections, and all that more peculiarly belongs to him. All things do indeed belong to Him, for the whole creation is his. But there are some things which are represented in Scripture, as in a more than ordinary degree devoted to him,—as his honour, worship, and service; his places of worship, his word, his day; and all these are comprehended in his name.

By the term, "hallowed," is meant, sometimes, made holy,—sometimes, kept holy. Thus God is said in Scripture to have hallowed or *made holy* the Sabbath-day, and therefore man was commanded to *keep it holy*, because God had himself *made it holy*. In fact, all that more immediately belongs to God must be holy in its nature, and man cannot make it to be otherwise than holy. But man may fail to keep it holy. Man may profane God's name by taking it in vain; may pollute his holy places by conducting himself in them in a wicked worldly way; may profane his day by mispending its sacred hours. Here, then, "hallowed" seems to mean, kept holy; and by the prayer, "Hallowed be thy name," we may understand, that we are praying to God to give his grace unto us, and to all people, who are acquainted with his holy name and divine perfections, so that we may all be enabled to keep his name, his day, his house, and all that is his, holy, and never profane it in any way; that we may in fact "worship him in all things as we ought to do."

2. What next are we to understand by the words, "Thy kingdom come?" It is of course evident, that it is God's kingdom which is here spoken of. It cannot, however, be that kingdom and dominion of his which he has over all things which he has created; because that kingdom is fully and perfectly come already: and therefore we cannot suppose that our Lord would teach us to pray that it might yet come. No. The kingdom of God evidently means here, as it usually does in most parts of the New Testament, the kingdom of the Gospel, Christ's spiritual kingdom, in which he reigns as King; in short, the

Christian or Gospel dispensation. And when we say, "Thy kingdom come," we pray, in fact, that God's holy Gospel may come home in spirit and in truth to the hearts of all who profess to have received it, that is, to all who call themselves Christians, and especially to ourselves, our own relations, friends, and fellow-countrymen; and so may make us all good and real Christians, faithful and obedient subjects of Christ our King; and also that the same Gospel may be spread abroad amongst all nations in the world, to whom it is as yet unknown, so as to make them likewise submit their hearts and lives to his blessed dominion and power, that we may all "serve him as we ought to do."

3. What next is meant by—"Thy will be done in earth, as it is in heaven?" How is the will of God done in heaven? And by whom is it done? It is done by the angels of God, who ever dwell in his presence; and as ministering spirits execute all the commands, and yield to the decrees, whether of mercy or of justice, of their divine Creator; yes, and ever do so cheerfully, unreservedly, perfectly, and with unspeakable delight. When therefore we say, "Thy will be done in earth, as it is in heaven," we pray that we, and all men may have grace and power to obey the will and commandments of our Father which is in heaven, and to yield ourselves to his good pleasure; and this, whether naturally agreeable to us or not, as universally, as faithfully, as cheerfully, and with as much delight, as do the angelic inhabitants of heaven above. We pray, in fact, that we may "obey him as we ought to do."

4. Our Lord having thus taught us, in the first place, to make prayers for these spiritual blessings, next directs us to seek for a daily supply of temporal and earthly blessings in the words, "Give us this day our daily bread." From our Father which is in heaven comes, we know, every good thing which we possess. Every earthly, as well as every spiritual good, is from his hand. Our food, our raiment, the comfort and conveniences, and all the other blessings of this life, spring entirely from His bounty and goodness. To Him, therefore, we must apply for all these continually in prayer. For though it is true, that it is generally by our industry and care that we obtain these things; yet, if it so please the Almighty, he can at once make all our care and industry to be utterly vain; and after all, without his blessing, all our endeavours, however seemingly successful, are vain indeed. To Him, therefore, must we look for these earthly blessings as *gifts*. This is what seems to be implied in the words, "Give us this day our daily bread," which is, as the Catechism explains it, a prayer, "that God will send us all things that be needful for our bodies;" or in other words, "such things as are necessary for our daily wants." It may also be observed that, though we are certainly not here intended to seek for superabundant supplies of earthly good things, for luxuries or superfluities; yet, as *all* Christ's disciples, whatever their rank or condition in life may be, are to use this petition, and as it is evidently the will of God that there should be different ranks and conditions amongst men, we must necessarily conclude, that by daily bread is here to be understood such supplies of the daily wants of each, as may be suited to the state of life in which it has pleased God to place them. It should likewise be borne in mind,

that, for these supplies, each Christian is to pray on each and every successive day of his life.

5. In the next petition our Lord brings us back again to seek for spiritual blessings, and there teaches us to pray for that, which, if we obtain not, we must be for ever ruined and undone—even for the pardon of all our sins. “And forgive us our debts,” or, as he afterwards explains it, “our trespasses.” (v. 14.) And O how suited is this petition to the case of all mankind! Who has not sinned against his heavenly Father? Who has not done amiss, and dealt very wickedly? Who has not left undone those things which he ought to have done, and done those things which he ought not to have done? Who, in fact, has not, even daily, reason to confess and to lament with the apostle St. James, that, “in many things we all offend?” (James iii. 2.) How right and natural, then, that whenever we pray to our Father which is in heaven, we should seek from him the full and free forgiveness of all our sins, negligences, and ignorances, whereby we have trespassed, and most grievously transgressed against him! But let us also mark the condition, without which we must not expect to obtain this forgiveness. That is, that we also forgive others. Our Lord’s words are, “Forgive us our debts or trespasses, as we forgive our debtors,” or, as it is afterwards explained, “them that trespass against us,” (see v. 14.) And let us never therefore, for a moment, venture to draw near to the throne of mercy, to pray for the pardon of our many and great offences, unless we can say with true sincerity of heart, that we do from our hearts forgive all those who have ever in any way trespassed against us. Then, and not till then, may we hope that for Christ’s sake all our sins, of which we truly repent, will be blotted out and remembered no more.

6. The last petition refers also to spiritual blessings: “Lead us not into temptation, but deliver us from evil.” Now it is the word of Scripture, that “God tempteth not any man,” (James i. 13.) Never does God put evil into men’s hearts; never does he rouse it in their breasts. He does, however, sometimes place them in situations of trial and difficulty, to prove them, to prove the strength of their faith, and the firmness of their attachment to his cause. Thus, for instance, he is said to have tempted, or tried, Abraham. Yet he “never” even then “tempts them above that they are able,” but promises “with the temptation to make a way for them to escape, that they may be able to bear it.” (1 Cor. x. 13.) Therefore we are taught by Christ to pray to God, that he will never allow us to be led into temptation; that he will never place us in a state of temptation too great for us to bear; but that whenever we are tempted, he will, by his watchful care without us, and by his grace and spiritual strength within us, deliver us from all evil, from all the dangers of sin, the world, and the devil.

III. The Form of Prayer closes with what is called the Doxology, or giving of praise and glory. In this we ascribe to the Being we address, all dominion, power, and glory; and in so doing, we imply that we are encouraged to ask all these several petitions of Him, by the very knowledge that all these things belong to Him, all are under his dominion, all at the disposal of his power, and all made to tend to

his glory. It is as if we were to say, We thus pray to Thee, knowing Thou art *able* to grant our requests, "For thine is the kingdom, and the power, and the glory, for ever." And to this we add that most expressive word, "Amen," which means, that we give our unfeigned assent and consent to all that the prayer contains. "So let it be."

We have now, as far as our limits would admit, endeavoured to explain the meaning of the several parts of the Lord's Prayer. Much more, infinitely more, might have been brought forward upon each distinct portion. Each petition would have well supplied a text for a distinct discourse. The view of the subject is therefore, as any view which is confined to a single discourse must be, imperfect. But still what has been here advanced, will, I think, be sufficient to prove how much highly important meaning is contained in a very few words.

Now, my Christian brethren, this prayer we are all accustomed continually to recite. Who amongst us is not in the habit of saying the Lord's Prayer? In our public devotions, in our family prayers, in our chambers, and in our private retirements, we constantly and repeatedly utter its divine petitions. Nay, is there one amongst us, who ever passes a day without more than once offering up this prayer? Let us then, brethren, ask ourselves one or two serious questions on the subject.

1. When we do so repeat it at any time, can we say that we really do it understanding any thing of the true and scriptural meaning of what we are saying? Or do we merely repeat words, to which we attach little or no meaning whatever? Do we, in short, or do we not, understand what we profess to be asking for? These are serious questions, and well deserve to be considered and answered. For we must remember, that if we are content with the use of a mere form of words, without regarding their import, our prayers will be only vain and unprofitable repetitions. They will never obtain for us any blessings. The words may be the words of Christ himself, they may be perfect also in themselves; yes, and full of the most important meaning, as the words of the Lord's Prayer certainly are, to those who rightly understand them; but they will never profit us any thing if we do not, in some degree at least, understand them. Does not this consideration incline you to exclaim, I will pray to God with the heart and with the *understanding* also.

2. But again, if we do understand something of the prayer, let us still ask ourselves, whether we really and seriously feel what we utter, when we repeat its contents? Do we, I mean, feel how exactly suited its requests are to our nature and situation;—how precisely they meet our wants and necessities;—how much, in fact, we need the blessings we are there taught to ask for? Do we consider how much we require heaven-sent grace to make us to hallow God's name, to bow our heads and hearts to his spiritual government, and to obey his will in all things? Do we remember that we have bodily as well as spiritual wants, which God alone can supply? Do we bear in mind, that we are perishing sinners, and that if our sins and trespasses are not pardoned before we go hence, we must be lost for all eternity! Do we recollect that dangers and temptations ever surround us on every



side, when we pray to be delivered and preserved from them? Here, again, are questions of the deepest importance for our consideration. For we must be assured that, if we feel none of these things, our saying of the Lord's Prayer is yet but little more than a series of vain repetitions.

3. Lastly; if however we do understand and feel any thing of the value and excellence of this divine form of supplication, we should inquire, whether our actions in life suit with these which we make the words of our lips. Do we shew, by our conduct and conversation, that we really wish to have that for which we ask? Thus, for instance, when desiring of God, in this prayer, grace for ourselves and all people, to enable us to worship, and serve, and obey God as we ought to do, do we act as if we really did desire that grace for that purpose? Do we strive to live up to what we know? Do we use the grace we have? Do we endeavour to grow in grace and knowledge? Do we use the means of grace, such as, beside prayer, the constant and devout reading of the Scriptures, and the partaking of the Holy Communion? Do we, moreover, extend our endeavours towards others also, that they may likewise grow in grace? Again; whilst we ask for our daily bread, are we in the habit of seeking it industriously, by every honest and proper means, in that state of life to which it has pleased God to call us? When also we ask for pardon for our own sins, do we freely forgive all those who have ever injured us? Lastly; when we pray to be kept from temptation and delivered from evil, are we careful to do all we can to avoid temptation to evil? all dangerous situations? all places, persons, and things which we know to be likely to lead us into temptation and danger? Let us consider these questions also, for it will be little better than a mockery of our Father which is in heaven, to ask him for blessings which we will not ourselves use any efforts to obtain.

Let me entreat you then, my brethren, to endeavour seriously to understand our Lord's own prayer. Examine its several parts again and again. Pray for the Holy Spirit to give you light to understand it scripturally and rightly. Compare it with its explanation in the Church Catechism. Reflect on what has now been brought before you, and if you can obtain any more full and complete explanation of it, read that also. In short, do every thing you can to acquaint yourselves with its full sense and meaning. When you use it, consider *whom* you are addressing—even your gracious, but holy Father which is in heaven, who seeth in secret, looking into your very hearts and minds; consider whose words you are using, even the words of Christ your only Saviour himself; and consider the importance of all that you therein ask for; and therefore beware, lest in any way you deprive yourselves of obtaining any of those heavenly blessings. Consider therefore well, that your use of that prayer *may* be only useless repetition, and that then its petitions will never reach the throne of grace, never bring down from thence either grace, or help, or strength, or blessing of any kind; whilst, on the other hand, if it be the genuine breathing of our hearts and souls, it will ascend to the ear of our Father even in heaven; and we may justly trust that He will more graciously hear us speaking in his Son's own words; the Son himself



will advocate our cause, and for his sake our prayers shall be granted. Spiritual grace and earthly blessings shall be showered down upon us, according to our wants. Mercy, pardon, and peace, from God the Father; divine power, and strength, and comfort in the Holy Spirit; support in every trial, deliverance from every danger, whether worldly or spiritual;—these are amongst the gifts which, as they may be most convenient for us, we may hope will be bestowed upon us, for our great and endless comfort, not for our own merits, but for the merits of Him who taught us thus to pray, even of Jesus Christ, our blessed Lord and Saviour, to whom, with the Father, and the Holy Spirit, be dominion and glory for ever. Amen. D. I. E.

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### MISCELLANEOUS.

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#### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXIII.

#### FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(continued.)

Quid Tertulliano eruditius, quid acutius?—*Jerom. Epist. ad Magn. 84.*

WE come now to those works of Tertullian respecting which nothing certain can be pronounced, with reference to the time at which they were written. Of these, the two Books *ad Nationes* were composed with the same design as the *Apology*. The arguments, though differently arranged, correspond with those which are urged in that address, and are frequently stated in the same terms. It is possible, indeed, that they are in reality the same work, and that the appeal to the *Nations* is merely a rough draft of that to the governors of Carthage. An analysis of the work (which now exists in a very imperfect state, and, in some parts of the second book especially, mutilated almost beyond repair) would be merely a repetition of the reasonings contained in the *Apology*; and therefore superfluous. It may be remarked, however, that in the seventh section of the first book the writer says that 250 years, and in the ninth section that 300 years, had not elapsed since the birth of Christ. In both places he is clearly speaking in round numbers; from which it can only be inferred, that he was writing some time in the third century.

The Tract *de Testimonio Animæ* was prior to that *de Carne Christi*, in the twelfth chapter of which it is quoted; and subsequent to the *Apology*, to §. 19. of which it has a reference in §. 5; so that something of the uncertainty which attaches to its date would be removed by ascertaining that of the *Apology*. It is the object of the Treatise to prove, that the human soul bears a natural testimony to the unity and attributes of God. After alluding to the pretexts by which the enemies of Christianity evade the inferences deduced from profane writers, and to the futility of addressing arguments from the Scriptures to those who denied their authority, Tertullian exposes the inconsistency of the

heathen in listening to those philosophers who asserted the unity of the Deity, while they persecuted the Christians for maintaining the same doctrine (§. 1.). He then adverts to the several philosophic opinions respecting the origin of the soul, and affirms that it bears a natural testimony to the unity of God, in such expressions as *Quod Deus dederit, si Deus voluerit*, and the like (§. 2.). He has employed the same reasoning in other places, and especially in the *Apology* (§. 17.), where he describes such exclamations as *Testimonium animæ naturaliter Christianæ*. Again he observes, that as the soul attests the divine attributes of power and goodness by the formulæ, *Deus videt omnia, Deo commendo, Deus reddet, Deus inter nos judicabit*; so it evinces its knowledge of dæmons in its execrations (§. 3.). He then infers, that the soul is conscious of its immortality and the certainty of a future judgment, from its fear of death, its love of life, the natural desire of surviving in one's offspring, and its anxiety for even posthumous fame (§. 4.). *Hæc testimonia animæ*, he proceeds (§. 5.), *quanto vera, tanto simplicia; quanto simplicia, tanto vulgaria; quanto vulgaria, tanto communia; quanto communia, tanto naturalia; quanto naturalia, tanto divina*; for as this testimony is not confined to one age or people, but common to all nations, it must have been derived from a common source, and therefore (§. 6.) dictated by God himself.

The work against *Hermogenes* has a reference in §. 1. to the Tract *de Præscriptione Hæreticorum*; but there is no possibility of arriving with any certainty at the date of its composition. Hermogenes, who was contemporary with Tertullian, had adopted the notion of the Stoics and other philosophers, that matter was self-existent and eternal. Had God created all things from nothing, he argued that he could not, consistently with his attribute of goodness, have allowed evil to exist, which consequently must have existed previously in *Matter* (§. 1.); and he confirmed his inference by observing (§. 2.), that the title *Lord*, which is a relative term, implied the existence of something over which God was Lord, viz. *Matter*. To this latter argument Tertullian replies, that during the creation the language of Scripture is *God said* and *God saw*, and that he is not called *the Lord God* till the work was completed (§. 3.). He then proceeds to shew, that the opinion respecting its eternity invests matter with an attribute of the Deity, and makes it in fact superior to God, inasmuch as one who grants assistance is in some sense superior to him to whom it is granted (§§. 4—10.). The same reason, he continues, for which evil is imputed to matter, would hold good for imputing it to God, who is thus reduced to the necessity of employing evil matter in the work of creation (§§. 11—14.); while the self-existence of matter places it above the *Word* or *Wisdom*, which as begotten of God, had both an author and beginning of his being (§§. 15—18.).\*

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\* Tertullian does not mean to say that there ever was a time when the second Person in the Trinity did not exist. He says expressly in the Tract *adv. Prax.* §. 8. *Sermo et in Patre semper, sicut dicit, Ego in Patre; et apud Deum semper, sicut scriptum est, Et Sermo erat apud Deum.* His meaning seems to be, that the titles of *Word* and *Son* were not strictly applicable prior to his *emission* for the work of creation, and hence he speaks (*adv. Prax.* §. 5.) of a time antecedent to this emission. See Bulli, *Defens. Fid. Nicen.* III. 10. and Bishop Kaye on Tertullian, p. 555.

Such passages from Scripture as were adduced by Hermogenes in support of his tenets are then answered (§§. 19—34.); and his inconsistency in representing matter sometimes as corporeal, sometimes as incorporeal, sometimes again as partly corporeal and partly incorporeal, and withal neither good nor evil, and at the same time superior and inferior to the Deity (§§. 35—40.), is exposed. Tertullian then adverts to the notion that the whole mass of pre-existent matter was not used in the creation of the universe, and concludes with deducing (§§. 41—45.) sundry absurd consequences which necessarily arise from the tenets of his adversary.

Besides the works of Tertullian, of which the analysis has now been completed, he composed several others, which are no longer extant. In the tract *de Animâ* (§ 55.), and in the fifth book against Marcion (§ 12.), he alludes to a treatise *de Paradiso*; and in other parts of his writings,\* mention is made of six books *de Ecstasi*, and a seventh *against Apollonius*; of two treatises, *de Spe Fidelium*, and *de Censu Animæ* against Hermogenes; and of a tract against the *Apelliaci*. A treatise *de Vestibus Aaron*, and an address *ad Amicum Philosophum*, are mentioned by Jerome; and the Codex Agobardi seems originally to have contained tracts *de Animæ Summissione*, *de Superstitione Sæculi*, and *de Carne et Animæ*, as well as those *de Paradiso*, and *de Spe Fidelium*. The treatise *de Censu Animæ* was written in refutation of the materiality of the soul, as inculcated by *Hermogenes*;† and the author elsewhere promises‡ to discuss the questions of Fate and Freewill on Gospel principles, in opposition to the tenets of that heretic. Annexed to the works of Tertullian, in some editions, are the following poetical pieces:—  
1. *Contra Marcionem, Libri V*; 2. *De Judicio Domini*; 3. *Genesis*; 4. *Sodoma*; 5. *De Ligno Vitæ*; 6. *Ad Senatorem ex Christianâ Religione ad Idolorum servitutem conversum*. They are decidedly spurious productions, abounding in false quantity, and of little intrinsic value: but the subjoined specimen from the opening lines on the Creation will amuse the curious in such matters.

*Principio Dominus cælum terramque creavit:  
Namque erat informis, fluctuque abscondita tellus,  
Immensusque Deus super æquora vasta meabat,  
Dum chaos et nigræ fuscabant cuncta tenebræ.  
Has dum disjungi jussit de cardine, fatur,  
Lux fiat: et claro nituerunt omnia mundo.  
Cum Dominus primi complèssset facta Dici,  
Condidit albertem nebulis nascentibus axem,  
Accipit immensus verrentia littora pontus,  
Multiplices rapiens validis cum tractibus amnes.  
Tertia lux faciem terrarum fulva retextit,  
Arida mox posito narratur nomine terra,  
Floreæ ventosis consurgunt germina campis,  
Pomiferique simul procurvant brachia rami.*

\* See *de Animâ*, §§. 1. 3. 22. 24. *Adv. Marc.* III. 24. IV. 25. Jerome also alludes to the work *de Ecstasi*, and the Tract *de Spe Fidelium*, in his Catalogue.

† *De Anim.* §. 1. *De solo censu animæ congressus Hermogeni, quatenus et istam ex materia potius suggestu, quam ex Dei flatu, constituisse presumpsit.*

‡ See *de Animâ*, §. 20.

*Quarta dies generat Solis cum lampade Lunam,  
 Et stellas tremulo radiantes lumine fingit :  
 Hæc elementa dedit subjecto insignia mundo,  
 Tempora quæ doceant varios mutanda per ortus.  
 At quintâ accipiunt liquentia flumina pisces ;  
 Et volucres varias suspendunt aëre pennas.  
 Sextâ prægelidos in spiras lubricat angues ;  
 Quadrupedumque greges totos diffundit in agros :  
 Cunctaque multiplici mandavit crescere passim  
 Germine, et immensis errare et pascere terris.  
 Hæc ubi constituit divina potentia jussu,  
 Rectorem inspiciens mundanis defore rebus,  
 Hæc memorat :—Nostris hominem faciamus ad unguem,  
 Vultibus adsimilem, toto qui regnet in orbe.  
 Et licet hunc uno posset componere verbo,  
 Ipse tamen, sanctâ dignatus ducere dextrâ,  
 Inspirat brutum divino a pectore pectus.*

*Quem postquam effigie formatum, ceu sua, vidit,  
 Metitur solum mordaces solvere curas.  
 Illicit irriguo perfundit lumina somno,  
 Mollius ut vulsâ formetur fœmina costâ,  
 Atque artus mixtu gemino substantia formet :  
 Inditur et nomen vitæ, quod dicitur Eva.  
 Quapropter nati linquunt de more parentes,  
 Conjugibusque suis positis cum sedibus hærent.  
 Septima, quando Deus factorum fine quievit,  
 Sacrata statuens venturi gaudia sæclî,  
 Illicet exhibitis animantium ex ordine turbis,  
 Viritim cunctis nomen quod permanet indit,  
 Adamî a Domino donata prudentia solers ;  
 Quem Deus alloquio, junctam dignatur et Evam :  
 Crescite multimodo ventura in tempora partu,  
 Ut polus et plenæ vestro sint germine terræ ;  
 Heredesque mei, varios decerpite fructus,  
 Quos nemora et pingui reddunt de cespite campi.  
 Hæc ubi disseruit, lætâ paradisi in aulâ  
 Instruitur, primique aspectat lumina solis.  
 Gignitur hæc inter pomis letalibus arbos,  
 Conjunctum generans vitæ mortisque saporem.  
 Ædibus in mediis puro fluit agmine flumen,  
 Quod rigat &c. &c. &c.*

We shall conclude our account of Tertullian next month, with some remarks on his style, his doctrinal testimony, and the different editions of his works.

#### THE BISHOPS' RIGHT OF PEERAGE,

*Which, either by Law or ancient Custom, doth belong unto them.*

BY PETER HEYLYN, D.D.—A.D. 1640.

(Concluded from page 356.)

BUT because possibly the Bishops may claim more than belongs unto them, or that perhaps their testimony may not be admitted in matters

of their own concernment, we will next see what is affirmed by others as to that particular. And, first, we will begin with the learned Cambden, who informeth us thus : viz. "Ad quos abbates (having first reckoned them according to their names and order) ut etiamnum ad episcopos Parliamentis quibuscunq ; ut pares regni cum cæteris paribus personaliter interesse, consulere, tractare, ordinare, statuere, definire ratione baroniarum, quas de rege tenebant, de jure et consuetudine spectavit:" for proof whereof, besides the credit of the author, we are by him referred to the public acts or records of Parliament ; but unto what records particularly he informs us not.

And, therefore, we must help ourselves by Sir Edward Coke, who tells us, out of the records of Parliament, and in his margin, pointing to the thirteenth of King Edward III., doth instruct us thus : viz. "Abbates, priores, aliosq ; Prælatos quoscunq ; per Baroniam de Domino Rege tenentes pertinet in Parliamentis regni quibuscunq, ut pares regni prædicti personaliter interesse, ibiq ; de regni negotiis ac aliis tractari consuetis cum cæteris dicti regni paribus et aliis ibidem jus interessendi habentibus consulere, et tractare, ordinare, statuere et definire, ac cætera facere, quæ Parliamenti tempore imminent facienda;" which, if it be the same with that which we had before, differing only in some words (as perhaps it is), yet we have gained the testimony of that learned lawyer, whose judgment in this case must be worth the having.

For hear him speaking in his own words, and he tells us this : viz. "That every lord of Parliament, either spiritual, as Archbishops and Bishops, or temporal, as dukes, marquesses, earls, viscounts, and barons, peers of the realm, and lords of Parliament, ought to have several writs of summons ;" where plainly these words, "peers and lords of Parliament," relate as well to spiritual as to the temporal lords. And, therefore, if the Archbishops and the Bishops may be granted to be lords of Parliament, they must be also granted to be peers of the realm.

Now, to the testimony and authority of particular persons, we shall next add the sentence and determination of our courts of law, in which the Bishops are declared to be peers of the realm, and to be capable of all the privileges which belong to the peerage. For first, in the aforesaid case of the Bishop of Winchester, when he was brought upon his trial for departing from the service of the Parliament without leave of the king, and pleaded for himself, *quod esset unus è paribus, Regni, &c.* It was supposed clearly, both by court and council, that he was a peer, that part of his defence being not gainsayed, or so much as questioned.

So in the year-books of the reign of King Edward III., in whose reign the Bishop of Winchester's case was agitated (as before is said), a writ of wards was brought by the Bishop of London, and by him pleaded to an issue ; and the defendant could not be essoyned or have day of grace, for it was said that a Bishop was a peer of the land, *hæc erat causa*, saith the book which reports the case.

In the like case upon an action of trespass against the Abbot of Abingdon, who was one of the lords spiritual, day of grace was denied against him because he was a *peere de la terre*.

So also it is said expressly, that when question was made about the returning of a knight to be of a jury where a Bishop was defendant in a *quare impedit*, the rule of the court was, that it ought to be so, because the Bishop was a peer of the realm.

And in the judgment given against the Bishop of Norwich, in the time of Richard II., he is in the roll expressly allowed to be a peer; for he had taken exceptions that some things had passed against him without the assent or knowledge of his peers of the realm. To which exception it was answered that it behoved him not at all to plead that he was a Prelate, for traversing such errors and misprisions as, in the quality of a soldier who had taken wages of the king, were committed by him.

Thus also in the assignment of the errors under Henry V. for the reversal of the attainder of the Earl of Salisbury; one error is assigned that judgment was given without the consent of the Prelates, which were peers in parliament. And although that was adjudged to be no error, yet was it clearly allowed, both in the roll and the petitions, that the Bishops were peers.

Finally, in the government of the realm of France, the Bishops did not only pass in the ranks of peers, but six of them were taken into the number of the *douze-pairs* or twelve peers of that kingdom, highly esteemed and celebrated in the times of Charlemagne; that is to say, the Archbishop and Duke of Rheims, the Bishop and Duke of Laon, the Bishop and Duke of Langres, the Bishop and Earl of Beauvois, the Bishop and Earl of Noyon, the Bishop and Earl of Chalons. And, therefore, it may be inferred that, in the government established by the Anjouin and Norman kings, the English Bishops might be ranked with the peers at large, considering their place in Parliament, and their great revenues, and the strong influence which they had on the Church and State.

But there is little need for inferences, and book-cases, and the authorities of particular men to come in for evidence, when we are able to produce an act of Parliament to make good the point. For in the statute made the fourth year of King Henry V. it was repeated and confirmed, "That no man of the Irish nation should be chosen by election to be an Archbishop, Bishop, Abbot, or Prior, nor in no other manner received or accepted to any dignity and benefice within the said land," &c. The reason of which inhibition is there said to be this; viz. because being peers of the Parliament of the said land, they brought with them to the Parliaments and Councils holden there, some Irish servants, whereby the privities of the Englishmen within the same land have been, and be daily discovered to the Irish people (rebels to the king), to the great peril and mischief of the king's lawful liege people in the said land. And if the Bishops and Archbishops of Ireland had the name of peers, there is no question to be made but the name of peers, and the right of peerage may properly be assumed or challenged by them.

Now, as this statute gives them the name of peers, so in an act of Parliament in the twenty-fifth year of King Henry VIII., they are called the nobles of your realm, as well spiritual as temporal, as all your other subjects, now living, &c. Which term we find again repeated by

the Parliament following, the nobles spiritual and temporal, and that twice for failing ; so that we find no title given to earls and barons, nobles, and peers, and lords, as the statutes call them, but what is given to the Bishops in our acts of Parliament, and certainly had not been given them in the style of that Court, had any question then been made of their right of peerage ; and that their calling had not raised them to a state of nobility ; concerning which take this from the Lord Chief Justice Coke for our more assurance, and he will tell us that the general division of persons by the law of England, is either one that is noble, and in respect of his nobility of the Lords' House of Parliament, or one of the Commons of the realm, and in respect thereof of the House of Commons in Parliament.

Next to the Parliament, the most renowned judicatory of this land, is the great Council of the Peers, called by the king on sudden and emergent occasions, which cannot safely stay the leisure of a Parliament, for the prescribing of such remedies as the case requires ; and called so for no other reason, but that it is a general meeting of the Bishops and temporal lords, under the common name of peers, to give the king such counsel and advice in his greatest difficulties, as the exigencies of affairs shall suggest unto them ; which proves the Bishops to be peers, as well as any of the temporal lords. Nor could it properly be called the Great Council of Peers, if any but the peers be invited to it ? The last example of which Council was that held at York, about the latter end of September, A. D. 1640, upon the breaking in of the Scottish rebels. And the like argument may be drawn from that appellation which commonly is given to that place or room wherein the lords spiritual and temporal do consult together in the times of Parliament, best known unto us by the name of the House of Peers ; and known unto us by that name for no other reason but because it is appropriated to the use of the peers ; (that is to say, the nobles spiritual and temporal, or the Bishops and the temporal lords) for their consultations.

And, as they have the name of peers and the rights of peerage, so there is none of all the ancient rights of peerage, which belong not to them as fully and as amply as to any of the temporal lords ; that is to say, a necessary place and vote in Parliament, and a particular writ of summons to invite them to it, the freedom of their persons from arrests at the suit of a subject, not to be troubled with essoynes or supplicavits in the courts of justice, a power to qualify their chaplains to hold several benefices, not to have any action against them tried, except one knight at the least be returned of the pannel ; the liberty of killing one or more of the king's deer in any of his parks or chases, both in their going to the Parliament, and returning home : of which take this in general from our learned antiquary ; "*Inde ecclesiastici illi omnibus, quibus cæteri regni barones gavisunt immunitatibus nisi quod à paribus non judicentur ;*" that is to say, that they enjoy all privileges and immunities as the lay lords do, but that they are not to be judged by their peers. But, first, he is not certain that this exception (their not being to be judged by their peers) will hold good in law, and therefore leaves the resolution of that point to our learned lawyers ; *sed an hoc sit juris explorati dixerint ipsi juris periti*, as his own words are. And, secondly, the reason which he gives is no more than this ; that,



since by reason of the canons, they could not be judges or assessors *in causa sanguinis*, they therefore were referred to a common jury of twelve men in all public trials; but, by this reason, they must either have no trial at all, or may as well be tried by their peers, as a common jury, because they are disabled by those canons from sitting in judgment on the life of a common juror, as well as of a lord, or peer, which I marvel Cambden did not see.

But weaker is the reason which is given by Stamford in his Pleas of the Crown, that is to say, that Bishops are not to be tried by their peers, because they do not hold their place in Parliament *Ratione nobilitatis, sed ratione officii*: and yet not only in regard of their office, *mais en respect de leur possessions, l'ancien baronies annexes a leur dignitie*, but in regard of their possessions, and those ancient baronies which are annexed to their sees, which reason in my judgment hath no reason at all, for then the old barons which were called to Parliament in regard of their tenure (as they were all until the time of King Richard II.), could have no trial by their peers because they had no place in Parliament, but in respect of their possessions or temporal baronies; and, secondly, the Bishops, as was before proved, are accounted nobles, and thereupon may challenge their place in Parliament, not only *ratione officii* (as anciently before the times of William the Conqueror), but also *ratione nobilitatis*, since they were ranked amongst the barons in regard of their tenure.

Others perhaps may give this reason, that Bishops in the former times were debarred from marriage; and that now, holding their estates and honours only for term of life, they are not capable of transmitting either unto their posterity, which possibly may make the laws less tender of them than they might be otherwise; but then what shall we say of the wives and widows of the temporal lords, who, being either barren or past hope of children, shall, notwithstanding, be tried by their peers according to the statute of Henry VI.? or put the case that any man should be created earl or baron for the time of his life, or with a limitation to the heirs of his body, and either live unmarried or continue childless; must he be therefore made incapable of a trial by the peers of the realm, because his honours and his life do expire together? I think no reasonable man can say it, and I hope none will.

It cannot be denied but that some Bishops have been tried by common juries; that is to say, Adam de Orleton, Bishop of Hereford, Thomas Lyld, Bishop of Ely, Thomas Merkes, Bishop of Carlisle, John Fisher, Bishop of Rochester, and Thomas Cranmer, Archbishop of Canterbury: but then it is to be observed, that none but Fisher suffered death on that account; whether by reason of some illegality in their proceedings, or in reference to their high and holy callings, it is hard to say: and, secondly, we may observe, that though in some confusions and disorder of times such precedents may be produced as in matter of fact, yet the case is not altogether so clear in point of law, as not to leave the matter doubtful, as we heard before; and that it was conceived by some learned men of that profession, that if those Bishops had desired to be tried by their peers, it could not have been denied them in a course of justice.

And therefore, thirdly, we observe that the Bishops of Hereford and Ely did trust so much to their dependance on the Pope, and their exemption from the power of all secular judges, that they refused absolutely to be tried by any but the Archbishop of Canterbury, as the Pope's legate in this kingdom, which possibly might put their enemies upon a course of inquiring into their offences by a common jury, the parties being wilfully absent, and not submitting to a trial in due course of law; and that the way being thus laid open, it was no hard matter to make the Bishop of Carlisle obnoxious to that kind of trial, which being forsaken on all sides (as the times then were) he was not able to avoid.

Which might be also the condition of Archbishop Cranmer; and as for Fisher, Bishop of Rochester, he was to deal with an impetuous and violent prince, who was resolved to put the greater disgrace upon him because he had received some greater honours from the Pope, than the condition of affairs might be thought to bear.

But against all these violations of their rights of peerage, it may be said in their behalfs for the times to come, that by the statute of the twenty-fifth of King Edward III., which serves to this day for the standing rule in cases of treason, it is required that the malefactor, or the suspected person, must be attainted by such men as are of his own condition, and therefore Bishops to be tried by none but the peers of the land, unless it be in open opposition to this rule of King Edward, and in defiance to the fundamental law in *Magna Charta*, where it is said, that no man is to be disseised of his freehold, exiled, or any ways destroyed; *nisi per judicium parium suorum*; or *per legem terræ*, but by the judgment of his peers, and by the law of the land; and I can find no law of the land which tells me that a Bishop shall be tried by a common jury.

Finally, if it be a sufficient argument that Bishops ought not to be reckoned as peers of the realm, because they may be tried by a common jury, then also at some times, and in certain cases, the temporal lords, dukes, marquesses, earls, &c. must not pass for peers; because, in all appeals of murder, they are to be tried by common jurors, like the rest of the subjects.

But, secondly, it is objected, that since a Bishop cannot sit in judgment on the death of a peer, nor be so much as present at the time of his trial, they are but half-peers as it were, not peers to all intents and purposes, as the others are. But this incapacity is not laid upon them by the laws of the land, or any limitation of their powers in their writ of summons, or any thing inhering to the episcopal function, but only by some ancient canons, (and more particularly by the fourth canon of Toledo,) which, whether they be now of force or not, may be somewhat questioned; secondly, whensoever they withdrew themselves, they did it with a *salvo jure paritatis*, as before is shewn. To which intent they did not only cause their protestations to be filed on record, but, for the most part, made a proxy to some temporal lords to act in their behalf, and preserve their right, which, though they did not in the case we had before us, yet afterwards, in the twenty-first of King Richard II., and from that time forwards (when they found parliamentary impeachments to become more frequent), they observed it constantly as it continues to this day.

Nor were they hindered by those canons, whatsoever they were, from being present at the depositions of witnesses, or taking such preparatory examinations as concern the trial, in which they might be able to direct the court (by the rules of conscience), though they withdrew themselves at the time of the sentence. That was a trick imposed upon the Bishops by the late Long Parliament, when they excluded them from being members of the Committee which was appointed for taking the examinations in the business of the earl of Strafford. And this they did, not in relation to those ancient canons, but upon design, for fear they might discover some of those secret practices which were to be hatched and contrived against him. Against which preparations for a final trial, or taking the examinations, or hearing of depositions of witnesses, or giving counsel in such cases as they saw occasion, the Council of Toledo saith not any thing which can be honestly interpreted to their disadvantage; so that the Bishops' claim stands good to their right of peerage, any thing in those ancient canons, or the unjust practices of the late Long Parliament to the contrary notwithstanding.

To draw the business to an end, what one thing is required unto the constituting of a peer of England, which is not to be found in an English Bishop?—if tenure and estate? they hold their lands *per integram baroniam*, as the old lords did; if voice in Parliament? they have their several writs of summons as the lay-lords have; if we desire antiquity to make good their interesse? most of them have sat longer there in their predecessors, than any of our temporal lords in their noblest ancestors; if point of privilege? they have the same in all respects as the others have, except it be in one particular, neither clearly stated nor universally enjoyed by those who pretend most to it; if letters patent from the king to confirm these honours? they have his majesty's writ of *Conge d'elire*, his royal assent to the election, his mandate under the great seal for their consecration: if therefore we allow the Bishops to be lords of Parliament, we must allow them also to be peers of the realm; there being nothing which distinguisheth a peer from a common person, but his voice in Parliament; which was the matter to be proved.

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## A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

### LETTER III.

(Continued from p. 363.)

To consolidate small parishes, and divide inconveniently large ones; to secure a resident clergyman for every parish, and to determine from what funds glebe-houses shall be built, and small benefices augmented, WITH DUE REGARD TO THE RIGHTS OF PROPERTY, would confer an inestimable benefit on the Church and the country. No violation of a Church principle would be involved in this, for pluralities and non-residence are in themselves a violation of a principle, and are justified only by necessity.

But after the parochial system shall have been thus raised to its highest degree of efficiency, much will remain to be accomplished. The

great and increasing population of the country requires very extended church-room, and a more numerous clergy; and when the extinction of pluralities shall have converted the great body of curates into beneficed clergymen, some other title to orders than a curacy must be devised.

The only auxiliary hitherto afforded, Chapels of ease, is at once inadequate and exceptionable: indeed it presents many of the evils of the congregational plan. Where the population is poor, small, or unfriendly, the chapel can be neither built nor supported. Where the Clergyman depends entirely on the voluntary contributions of his congregation, he is strongly tempted to aim at popularity rather than usefulness; and at times, when error prevails, and faithfulness becomes an offence, he will find it easier to lower the Gospel to the standard of his hearers, than to labour, almost against hope, to raise his hearers to the standard of the Gospel. The superior credit and influence of the parochial clergy, would naturally create a desire in the ministers of chapels to raise themselves to the same level; but this could be effected only by claiming for a pretended personal superiority, what the others derive from superiority of position. Hence would arise a spirit of rivalry, and too probably, as the ministers became a great and powerful body, a general combination among them, and at length a formidable schism. These evils are not perceived now, because chapels are comparatively so few that their ministers are blended with the parochial clergy, and feel it necessary to support themselves by a strict alliance with their order; but let these ministers become so numerous as to form a class, and the natural consequences may be expected.

Without undervaluing its important services, it may be truly stated that the Church Building Society has been a failure. With the assistance of a parliamentary grant, it has provided accommodation for 240,000 in twelve years; but the population of the country has increased 3,000,000 in the same time. It is evident, therefore, that we cannot trust exclusively to this or to any society; and independent of the inadequacy of such aid, there is an evil in encouraging parties to rely upon a society, instead of upon their own exertions. The scheme of providing and supporting chapels by cathedral spoliation, it is to be hoped, will never be entertained.

Endowments are indispensable to any system of religious instruction. Without them the Clergy would be neither independent, nor learned, nor useful, nor respected; but it would be too much to contend that no disadvantage attaches to them. They evidently do not make an idle Clergy, but they certainly make a careless Laity; for not many feel strongly interested in what is entirely independent of their support. Hence the fact that the contributions of the Laity to our different religious institutions are actually less than those of the Clergy; and hence the apathy with which the professed friends of the Church regard continued attacks upon her, the least of which, if directed against Dissent, would have roused the whole body of Dissenters to clamorous indignation.

To overcome this apathy in the friends of the Church, we must present to them an object whose evident and urgent importance shall challenge their support, while its magnitude shall require their exertion.

We shall find such an object in providing ample means for educating and instructing all in the principles of the Church. Our desideratum is a plan which shall force its importance upon every one's attention, and call forth and direct every one's powers; which shall fully meet the wants of the country, and extend itself with them; yet in its most extended success, have no duties, interest, or ambition, above that of being an auxiliary to the parochial Clergy.

Large sums are raised, and great effects are produced, not by the subscriptions of the opulent, but by the small contributions, and the quiet but steady co-operation of the multitude—in fact, by inducing every one, even to the humblest, to act in his own sphere according to his ability. I would offer the Wesleyan meeting-house at Falmouth as an illustration of what may thus be effected. The population of the town is 8,000. It contains a large and well-attended church and chapel of ease, which are supported by nearly all the superior inhabitants; with an independent and a baptist meeting, each perhaps the most considerable of its denomination in the county. The Wesleyan congregation is large, but poorer than any other, and the members are comparatively few. Yet the annual revenues of the meeting-house exceed 500*l*. The pew-rents produce 240*l*.; the weekly and quarterly contributions of the members, 120*l*.; 68*l*. are subscribed for the missions, of which 63*l*. are obtained in small sums, and at the anniversary collections; and about 20*l*. are raised for the Sunday-school. In addition, there are collections for the Contingent fund, the Chapel fund, and the schools for educating preachers' children; four quarterly collections for defraying the minor expenses of the meeting-house, and always one or two extraordinary ones for local or casual objects.

To effect this, and far more than this, in the Church, it requires only that we should organize, and carry actively into effect, a system calculated to awaken and direct the energies of her friends, and to interest in her behalf the affections of the multitude. The effort which thus gives instruction to the country will bless the agents. That selfish principle which avails itself of the cheap ministrations of an endowed Church, indifferent to the condition of perishing millions beyond its pale, is most injurious to the piety of the individual. It is impossible to deny that the Church suffers deeply from this cause. Let her now awaken her lay friends to their duties, and she will speedily become as distinguished for the holy zeal of her members, as she now is for the purity of her doctrines and the devotion of her services.

The subject presents three distinct points for consideration,—the general organization by which ALL the spiritual wants of EVERY spot in the kingdom may be brought FULLY under the consideration of parties who shall be able, authorized, and expected to supply them—the means by which chapels may be every where built, and ministers supported—and the means by which an ardent and universal interest in the welfare of the Church may be created and sustained.

To secure the first object, let parishes be grouped into districts, not so large as to make it inconvenient to come from any part to some central spot for attendance at an anniversary meeting, or for any other important purpose; nor so small, but that the erection of a chapel or school-room, or any other object requiring an extraordinary effort, may

be effected without assistance from beyond the limits. Let every district have its board, or committee, composed of all the parochial clergy, and of some of the principal laity, and meeting every quarter, or oftener if necessary. Let it be the duty of this board to provide chapels and school-rooms wherever they may be wanted in the district, with the means of supporting them; and to promote generally the interests of the Church, and the success of her different recognized institutions. The clerical members would bring the wants of their respective parishes before the board, and would be properly delegated, with or without coadjutors, to carry its resolutions into effect. The boundaries of the districts may be determined by the Archdeacons; and the chairman of every board should be a Clergyman, chosen by the members, but confirmed in his appointment by the Bishop.

These district boards should be accountable to a superior one, having its location at the Cathedral, and composed of all who would represent the diocese in Convocation; the direct sanction of the Bishop being required to give validity to their proceedings, but with a power of reference, under proper restrictions, to the Primate, if a material difference should arise between the Bishop and themselves. The diocesan board would arrange the stations of ministers, and direct the preparation of candidates for the ministry; it would communicate with the district boards, consider and sanction their applications, receive their reports of the number and condition of the chapels and schools in every district, and embody them into a report for the diocese, to be transmitted to a common central board.

The Primate would decide finally upon all references from the diocesan boards; while, acting under his authority, and with their proceedings subject to his approval, a central, or metropolitan board, charged with the general direction of secular concerns, would complete the frame-work of the system. If this board were composed of a certain number of clerical and lay deputies from each of the recognized Church Societies, these Societies would be united to each other, and at the same time represented where their interests could be effectually promoted. The central board would consider all applications for assistance, and make grants according to the necessities of the case, and the state of its funds. It would receive the diocesan's annual reports, and embody them into a general one; and direct the measures required from time to time to vindicate, exalt, and improve, the Establishment.

Thus, with local boards to provide for the wants of their respective districts, under the control of the Bishop, who would be aided and relieved from the labour of details by his diocesan board; with the Primate as a final reference and supreme authority; and with a central board to aid necessitous districts, unite all Church Societies, and guard the general credit and interest of the Establishment, we should have a complete and effective machinery. Without the bustling display of a Society, we should secure the performance of duties by the quiet exertion of neighbours. We should prevent the intrusion of the laity into the province of the clergy, and secure to the ecclesiastical authorities their proper universal control. And the system will not depend for its efficiency upon any talent and exertion beyond the common



degree of human powers and human perseverance,—a most essential consideration, for nothing can be depended on which requires extraordinary agencies for its permanent success.

It would have been most desirable that any plan for improving the Church should emanate from the Convocation; but no disposition yet appears to revive its sittings; and the Church must still endure the evils of obsolete canons, uncertain discipline, and questionable authority, which the exercise of her own constitutional powers would enable her so easily to remove. Parliament is neither competent nor qualified to legislate for the discipline of the Church; and the authority of a Bishop, which has no existence beyond his own diocese, is within it mischievously limited, in some points, by secular interference, and dangerously unchecked in others from the want of a superior ecclesiastical authority. In the absence of any general and supreme power, every diocese becomes in effect a distinct Establishment, which derives much of its character from the individual who for the time presides over it. If a Bishop should be disposed to carry a controverted point to practical lengths, which make rather for strife than edifying—if he should hold an opinion which tends in its consequences to interfere with the usefulness and influence of the Church—if he should be inclined to dangerous strictness, or to dangerous laxity, he may give full effect to his error, while the supreme authority of the Church is withheld. Bitter reason indeed has she to complain of the secular powers. They have laboured to degrade her to a state-engine. They have too often made her dignities, with all their awful responsibility, a bribe, at the disposal of political intrigue. And while they have acted as if they wished to estrange from her the affections of the people, and to alienate her from God, they have not left her the power to correct an abuse. We shall not estimate properly the excellency of the Church, and the strength of her foundations, unless we regard the dangers she has withstood, and the attempts which have been made to deface, overturn, and undermine her.

Chapels would be built by the exertions, and under the direction of the district boards. The parish clergyman would report the necessity to the board, which, after proper inquiry, would submit the case to the diocesan board; and, having obtained the sanction of the Bishop, would appoint a committee to obtain contributions, and superintend the work. The deficiency would be provided for by a loan, for which the district board, or other trustees, would become responsible; and the pew-rents would be devoted to pay the interest and principal. To avoid the disgrace of an insolvent chapel, at least one per cent. of the original debt should be liquidated yearly; and if the pew-rents fall short of this, and the general resources of the district should be unequal to afford assistance, the case would be submitted, through the diocesan, to the central board, whose Chapel Building Committee, or Society, would advance a sufficient loan, without interest, for a definite and renewable term. If, on the other hand, the pew-rents should enable the trustees to pay off more than five per cent. of the original debt, the district board might apply the surplus to the current expenses of the year. A book of plans and elevations for chapels of all descriptions, with estimates, and statements of actual cost in different situations, pub-

lished by the central board, would materially promote economy, certainty, and neatness. And in the country it would generally be practicable and desirable to procure a few acres of land around the chapel, to create a model hamlet, with cottage-gardens for the best conducted labourers; and thus to make the chapels every where the loveliest features of the landscape.

We may supply these chapels with ministers, by a plan which will combine economy with efficiency; and at the same time make them a valuable school of practical divinity, to prepare the younger clergy for the important duty of parish priests. It is a defect in our present mode of educating the Clergy, that in preparing themselves for their strictly-professional duties, they are almost left to their unassisted judgment. This defect cannot be supplied at the universities; and the plan of educating young men for the Church in colleges connected with the cathedrals, would be attended with serious evils. It would make the universities mere secular institutions; lower the standard of learning among the Clergy; and probably sink the respectability of the whole order. At present, the Clergy are educated with the aristocracy of the land, in establishments recognized as a part of the Church, in which rank is veiled before the dignity of intellect; and the scholar graced with the honours of learning, though destined perhaps to a humble curacy, takes higher ground than the heir to a dukedom. All these advantages—and they are important ones—would be sacrificed by educating the Clergy in exclusive colleges of divinity.

It would remove every objection, if the candidate for orders were required to devote a year after leaving the university to divinity, and to preparing himself to his clerical duties; but it would not be desirable to do even this in establishments attached to a cathedral. The example of a laborious and useful minister, or parish priest, and the privilege of co-operating actively with him in his pastoral duties, would be a far more beneficial preparation for a young man, already a sound scholar, than a course of quiet study, and the display of dignities he probably will never obtain. For many years he has been employed in unremitted study, to the exclusion of active duties—his future life is to be devoted to active duties, which, if faithfully performed, will occupy a very large portion of his time, and perhaps tempt him to make them a substitute for study. It is desirable that there should be an intermediate stage, in which the two shall be combined; and therefore the scene of his instruction should afford, what few of our cathedral towns do, a wide field for personal exertion. Rather let clergymen be selected in populous country districts, and in large towns, who are distinguished for learning, soundness, piety, and zeal; who are popular without courting popularity; and as men, Christians, pastors, and preachers, are unexceptionable models. Under the roof and the superintendence of such men let the candidates be placed, that they may be trained to become sound divines, and useful, if not popular preachers. Let a considerable part of every day be devoted to visiting the sick and poor, and to instructing the ignorant and young. They will thus relieve their instructor from a large portion of his cares, and enable him to attend to his pupils without neglecting any of his pastoral duties.

Thus qualified, let the candidate apply for orders, to which his

nomination to a chapel would be a title. Hereafter, the revenues of a chapel in a town, or a populous country district, will probably afford a decent income for a married clergyman; but for a considerable time a chapel must be regarded but as a step to a curacy or benefice, with a stipend equal only to the wants of a single man. The surplus revenue of a chapel favourably situated will be required to meet the deficiencies of others in the district; and the young minister must labour actively for a mere economical maintenance. Gradually, as the pew-rents become available, there will be an improvement in his circumstances; and from the first he will be placed in a position more desirable, in one important point, than that of a curate at present. He will be more especially under the notice and direction of the Bishop and Chapter, and will therefore labour and submit, with cheerfulness and hope, while his services are observed by those who have the power and the disposition to reward them.

The nature of his duties will vary with his situation. In considerable towns, the pastoral care required for the congregation and schools of a large chapel, will occupy all his time. In smaller ones, he may in addition supply an oratory in a neighbouring village with a Sabbath and a week-day service. And in mining and manufacturing districts, and other places where the population is grouped into scattered villages and hamlets, he may take charge of three village chapels, with single duty, and a week-day service for each. He will find it to his comfort, as well as to his interest, to be actively employed. None love their work so well as those who are fully occupied; and it may be added that none have so much leisure.

In every chapel a small committee would canvass for and collect the contributions for its support, and pay them to the chapelwarden. To encourage liberality, since all will contribute readily and liberally in proportion as they are personally interested in the object, let the revenues of every chapel be applied, as far as possible, to its own support. If it be opulent, a poorer chapel, or a school, may be connected with it: if poor, it will claim assistance from the district, which will derive an available revenue by contributions from the congregations of parish churches. Poor districts would be aided by the central committee on a proper report and recommendation from the diocesan board. An annual collection in all churches and chapels would give the central committee an ample revenue. Even now, such a collection produces from 30,000*l.* to 40,000*l.*; and the amount will be much increased when all who call themselves Churchmen shall have been awakened to their duties.

Where two chapels are situated within a convenient distance, it would probably be found desirable that the ministers should regularly exchange, either on alternate Sundays, or for the morning and evening service. The appointment of ministers should be in the Bishop, it being understood that an application from a chapel or district for a disengaged minister would be properly attended to; and he would of course be authorized to change the stations of ministers, so as to secure for the most important places the services of the most suitable persons.

To commence this plan with safety and certainty, let a large chapel be erected in some part of London, and served by a clergyman, popular

as a preacher, and exemplary as a pastor. Let him be aided by a few young men of zeal and promise, who will actively devote themselves with him to reclaim a surrounding district no larger than they can fully attend to; so that every house and tenement within it shall receive their sufficient ministrations. Let it be their object that every child shall be educated, and every individual induced to become a church-goer. When the disposition to hear increases, as it would increase under such circumstances, let a second chapel be built in the neighbourhood, and another, and another, as the improving disposition of the people affords a promise of support. But still, and ever, let it be the aim of all rather to do well within a sphere which they can fill efficiently, than to attempt more than they can properly accomplish. The success of the first experiment would justify the division of the metropolis into districts, in each of which a mother church should be erected, to extend itself, and increase by the same means, till the moral influence, spreading in circles from so many centres, shall have covered the whole town.

While thus advancing zealously, yet cautiously, with the active faith of Christians, yet with the prudence of men of business, experience correcting oversights, and suggesting improvements, the progress of the experiment would be watched by the whole country with intense interest. Gradually a similar spirit would kindle over the land, and glow with increasing fervour, as fanned by emulation and success, until from every town, and village, and hamlet, the holy flame would arise, consuming all the works of darkness like stubble; sending its clouds of incense to heaven; and beaming light, warmth, and animation to the world.

E. O.

#### CHURCH SOCIETIES.

MR. EDITOR.—At the present eventful crisis I feel that we are more urgently than ever called upon to declare our attachment to our venerable Church, and strenuously to maintain and propagate, through her agency, that pure and holy faith which is committed to her keeping, and which her members are bound to publish for the “healing of the nations.” I would therefore, Mr. Editor, again request permission to offer a few remarks in reference to the Societies for Promoting Christian Knowledge, and Propagating the Gospel.

These Societies may be amplified to an almost indefinite extent; and, under the blessing of a long-suffering God, may contribute powerfully to check the spirit of latitudinarianism and infidelity which so alarmingly prevails; and, at the same time, may produce a good effect upon ourselves, by strengthening our own principles, and enabling us to answer all who require a reason of the faith which we profess. The subject is of such vast importance, and in its application is so intimately connected with the *national welfare*, that it ought not for a moment to be lost sight of, but—as vehicles of diffusing the blessings of Christian knowledge—every means should be used to make the Societies known; and to infuse their kindly spirit into the minds of men of all ranks and conditions amongst us. The Societies ought

certainly to be supported, more or less, by every person who claims membership with the Church of England. Her rich sons should be called upon to contribute liberally; and those who are poor, should be encouraged to give as much as they can afford. The veriest "mite" should be accepted at their hands with thankful acknowledgments; and, even if they have no mite to bestow, they may be induced to shew the "forwardness of their minds," and, at least, make the offering of their prayers.

The time is now come when a grand and universal effort ought to be made to awaken attention to the concerns of these Societies. The principles which they have always acted upon, must be carried into practice to a greater extent than has ever yet been done; and we must co-operate together, and enlarge their sphere of action in such a manner that they may stand in foremost positions of usefulness both at home and abroad. Nothing should deter us from prosecuting the sacred work. In times propitious or adverse—under ALL CIRCUMSTANCES, and in ALL SITUATIONS, the duty incumbent upon us is the same; and we bring dishonour on our Master's name, if we disregard the religious interests of our brethren, or hesitate to make every legitimate exertion to extend his kingdom.

"The first duty of the Christian Church, lay and clerical, is the missionary duty. The losing sight of this consideration has been the cause of nearly all the errors that have been lately sent abroad by superficial thinkers among the dissenters, and is indisputably the foundation of the notion that every man is to pay for his own religion." (St. James's Chron. 7th Oct. 1832.)

Now, beyond all question, our two Societies, possessed of ampler means, and with the divine blessing resting upon them, are quite competent to prosecute their great and important objects. They have been recognized as auxiliaries to the Church of England, and desire to act in subserviency to her views and interests. They are well calculated to assist in building up her sons in the faith, and to edify them in the things which concern sound doctrine; and are, moreover, willing to go into the dark places of the earth, and to be the heralds of salvation to those upon whom the light of the Gospel has not shined. Acting as Bible Societies—as Prayer-book and Homily Societies—as Tract Societies—as School Societies—as Missionary Societies, and carrying on their various labours under an uniform system of management, they seem to be a focus in which the energies and bounty of the Church should be concentrated, and require only to have their means augmented to become mighty engines for the maintenance and propagation of the truth.

I am not insensible that, in the circumstances of the present times, there is much to check the zeal and paralyze the exertions of the most devoted Christians; but, if there are difficulties and discouragements, there are also many characteristics of a promising and cheering nature; and to these latter it behoves us to look with pleasure, rather than with remorse and dissatisfaction to the former. I know, too, it will be said, that the different interests of the country, commercial, agricultural, manufacturing, &c., are suffering great distress, and that, therefore, it would be impolitic to levy contributions for the work of charity; but it

ill becomes the *Christian disciple* to make excuses of this nature. Christianity requires of no man *more* than he is able to do, but it does require him, if he has much, to give plenteously; and, if he has little, to give gladly of that little. It requires him to do good, *as far as he can*, to all men; and instructs him that every blessing, temporal as well as spiritual, which he enjoys, is derived to him through the free grace of God; and it exhorts him, by the most sacred entreaties, to "love his neighbour as himself," and "*freely* to give to others as he himself has freely received." Moreover, it is a great Christian *privilege* to be placed in situations where we may "work together with God" in the dispensation of his will to man; and the gracious promises which are annexed to the due exercise of our privilege, should stimulate us to persevere in the labour of love, without relaxing in our exertions, or becoming "weary in well-doing." And if there are impediments to the progress of the Gospel—if "the man of sin" is revealing himself—if heresies and schisms prevail—iniquity abounds, and the love of many be waxing cold, these are circumstances which are very far from being arguments for indifference or inactivity, but, on the contrary, call aloud for an *increase* of exertion, for closer watchfulness, and more untiring perseverance. And, therefore, let us be persuaded, corporately and individually, to strain every nerve to extend the knowledge and promote the practice of true religion; let us arm ourselves with the whole armour of God, and take his word as our rule of action, and we may then rest assured that his work will prosper in our hands, and that "the weapons of our warfare, not being carnal," will be made effectual to the pulling down even of strong-holds; and that our humble but honest and zealous endeavours will work together for good, and turn out eventually to the triumph of the Church, and the furtherance of the Gospel.

Now the principal methods by which our Church Societies, those well-adapted means to great and important ends—may be benefited, and their operations enlarged, are those which have been repeatedly recommended; viz. the multiplication of district committees, and the frequent preaching of charity-sermons; and certainly much, *very much* good may thus be done; for, independent of the great increase of income which might be derived from these sources, there would be generated a FRIENDLY FEELING TOWARDS THE CHURCH, *which it well becomes us to cultivate*, and which, of itself, would very much minister to the growth of true religion.

Anticipating then the happiest results from general and well-organized combinations in the service of our Societies, I am most anxious that the subject should receive, both from clergy and laity, that deep attention which its intrinsic importance requires, and which the present juncture so expressly calls for. Nor can I forbear recommending in the most earnest and decided manner, the immediate establishment of *committees of both Societies*, in all populous parishes, as well in London as throughout the country. We may depend upon it the clergy would greatly promote the interests of religion, of the Church, of the people, and withal of themselves, were they to bring the Societies forward, to claim for them general support, and make them assistant in the diffusion of pure Christian knowledge. In the last most interesting and



encouraging report of the Society for Promoting Christian Knowledge, the means adopted by the Bath and Bedminster committee are held up to imitation, as well calculated to make known and to further the Society's objects. Among the means used, I believe sermon-preaching holds a place; and I wish to remark that scarcely can a better method be adopted; not that it should *supersede* other means, but be made subsidiary to them. To the clergy in general, and to those of the metropolis in particular, I would suggest that sermons might be preached in the different churches and chapels *preparatory* to the formation of parochial and district committees, and that the same means might be employed with very great advantage in places where committees already exist. And if additional arguments are wanting to impel us to engage *instantly* in this labour of love, we have them in the portentous aspect of the present times—in the defection of some of our brethren—in the lukewarmness of others—in the misdirected zeal of many more—and in the want of union, which so unhappily obtains amongst ourselves. We have them too in the combined efforts of Romanists, Infidels, Socinians, and all classes of sectarians, to traduce our venerable Church, to seduce her members from our communion, and to excite against her a spirit of hostility and disaffection. And withal, the Societies press their claims upon our affectionate regard, inasmuch as we are members of the Church of England. If we are true Churchmen, we love the Church, not for the sake of her honours, her emoluments, or her patronage, but because we believe her to be the ark of divine truth, the bulwark of the Protestant faith, and the instrument of the communication of saving knowledge to thousands, who, but for her, would be left to wander in darkness and error, and perhaps tempted to wrest the Scriptures to their destruction, because we believe her orders valid, and her Bishops and Clergy duly authorized to act as ambassadors of Christ;—because we believe her services and liturgy the purest in the world, and the best calculated to inform the understanding and touch the heart;—because, in fine, we believe her built on the foundation of the apostles and prophets, and that Jesus Christ himself is her chief corner-stone. These are some of the grounds upon which, if we are faithful Churchmen, we rest our affection for our Church; and now that she is so much spoken against, and the religious blessings which she dispenses are undervalued and disregarded, it is our business to step forward and vindicate her character, assert her authority, and endeavour, by all lawful means, to “stretch out the curtains of her habitation, and enlarge the place of her tent.”

*Our responsibilities in this matter are very great.* Well, therefore, does it become us to be “wise as serpents, and harmless as doves;”—to “walk in wisdom towards them that are without”—to “watch and strengthen the things that remain”—to “hold fast the profession of our faith without wavering”—and to “give no occasion to the enemies of the Lord to blaspheme.” Well does it become the ministers of Christ to be “jealous over their flocks with a godly jealousy”—to “declare boldly the whole counsel of God”—and to “reprove, rebuke, exhort with all long-suffering and gentleness.” And zealously and cheerfully should both clergy and laity labour in their respective stations with the Societies of the Church to promote that solid scriptural knowledge so



to act upon the stops during the performance; and two octaves of German Pedals for the feet. The pedal pipes only speak when operated upon by the feet. There are three coupling stops; one to unite the swell to the great organ keys; one to unite the pedals to the great organ; and another to unite them to the choir.

The new stops added by Mr. Bishop are, the *Clarion*, *Horn*, *Dulciana*, *Open Diapason* (choir), *Cremona*, and *Pedal pipes*. These have greatly enriched the organ, and blend very finely with the original stops, between which additions no break can be perceived. The pedal pipes are esteemed the finest in England. The new bellows, put in by Mr. Bishop, have rendered the wind perfectly steady; so that there is not, perhaps, an organ in England more complete in this respect. It is in contemplation, at some future period, still further to enlarge this noble instrument. Although there is ample power and variety in the organ, since the late repair, for cathedral service; yet, on the two grand festivals—the meetings of the *Charity-Children*, and of the *Sons of the Clergy*—the instrument is not found to be sufficiently powerful. By adding another set of *pedal pipes*, *two open diapasons*, a *principal*, a *trumpet*, and an *octave clarion*, to the great organ, the majesty and dignity of the instrument will be so increased, as to render it superior to any organ in Europe;—the Cathedral being so favourable to sound. All foreign organists, who have played upon the instrument, pronounce it (for the size) the finest, as to quality of tone, which they have met with.

There are other accounts of this instrument in the *Gentleman's Magazine*, *Monthly Magazine*, and *Encyclopædia Britannica*. For the above description, we are indebted to a MS. work, entitled, "*An Historical Account of the English Cathedral and Parochial Organs*, from the Settlement of *Schmidt* and *Harris* in this Country to the present time: containing also a full Account of the *Size* of each Organ, the *Number of Stops*, *Pipes*, *Builder's Name*, *Price of Building*, *Quality of Tone*, &c. &c.; with Biographical Notices of celebrated English Organ Builders, &c." in the possession of Mr. Cooper, the assistant organist of St. Paul's Cathedral. In successive numbers we shall extract from the same source a similar account of the principal Cathedral and parochial organs now in use.

#### COPY OF AN ORIGINAL LETTER

*From one of the persecuted Protestant Divines in the time of Queen Mary, to his Friend at Zurich.*

THE grace and favor of Almighty God be whithe you and yor godly congregation. Amen.

My duetye byndynge me to remember my dere freyndes, and our great daungers movynge me to desire theyr helpe, inforce me at this præsnt boythe to wryte unto you, and desyre yor most godlye and effectuous prayers, dere brothere, and lovyng freynde, Mr. Levir. For nowe I stande in the greiffe whereof you have so earnestly talked whithe me: nowe therefore helpe me whithe yor prayers, and I shall thinke that you stand præsnt at my backe or on my right hande. Whiles I was in Germanye at libertye of bodye, havynge sufficient for yt for the tyme, I was yet many tymes in great greiffe of mynde, and

terrible torment of hell: and nowe here being everye moment of an houre in daunger of takyng and fear of bodelye deathe, I am in mynde (the Lorde be prayesd) most quiete and joyfull, seynge the fervent zeale of so many, and suche increase of ovr congregation in the myddest of this cruell and violent persecution. What sholde I saye, but, *a domino factum est*. There was vii. men burned in Smithefeylde the xxviiiith day of July all together, a fearful and cruel proclamation beyng made, that under payne of præsent deathe no man sholde athere aproche ney unto theym, touche theym, nather speake unto, nor comforte theym: yet were they so mightylye spoken unto, so comfortablye taken by the handes, and so godly comforted, notwithstandinge that fearfull proclamation, and the præsent threatnynges of the shereffe and sergyante, that the adversaryes themselves were astoyned, and sence that tyme the Byshope of London, athere for fear, or crafft, caryed vii. mo, or vi. at the lest, forthe of his cole-house to Fullam the xii. day of this monthe, and condemnyng theym there the xiiiith day at one of the clocke at after none, caused theym to be caryed the same tyme to Braneforde besyde Sion where they were burned in post hast the same nyght. This fact purchithe hym more hatred, than any that he haythe done, of the comon multitude. This I signifye that you knowynge owre great daungers may the rather move your godlye companye, praye more earnestlye for us. It is constantlye written by letters to London, that two townes a litell from Nottinghame, about the iiiii. or vth day of this monthe, was wonderfullye beten and shoken whithe thounder and such stormes, many men were slayne, and mo were hurt, whithe great wonders whiche I take to be a token of Godes great displeasure for synne, who will make heaven and earthe witnes against wickedness: and yet men for the most part were never more carelesse, nor maliciouslye merrye, than they are now. God amende them.

I wolde gladly have yor counsell and Mr. Martyr's in these 3 questions, if you have leasure at anye tyme to walk to Zurick. First, wethere a yonge woman married at nonage against her wyll and so kept by force, be a lawfull wyfe or not unto hym whithe whome she ys compelled to remayne against her wyll. Secondlye, wethere the professors of the Gospell may prosecute theyr right and cause in any papistical courte, or answere beyng called thereunto, or take administration of goodes in suche court. Thirdlye, wethere the professors of the Gospell, not communicatyn with Papistes, may yet as well paye theyr tythes and suche duetyes to the papistes, as tribute, custome, and subsidye to evill rulers and wicked magistrates. I trust that I have answered some of my freyndes in these questions accordynge to the truth, yet wolde I have yor judgement boythe for greater confirmation and comforte unto them, and for my further instruction also. Yf you can shortly sende me worde of these, you shall greatlye comforte me, and helpe to confirme my freyndes in the right waye. I praye you comende me to all your companye by name most hertily in our Lord Jesus Christe, who blesse, and keepe you to the comforte of his congregation.—Written at London this 17 of Julye by yors as his power,

Anno 1557.

THOMAS BENTHAME.

Salute all my freynde at Zurick by name. I pray you.

To his dere freynde and godlye brother, Mr. Levir, these, &c.

## COLLECTANEA.

**PAPISTICAL PRINCIPLE.**—Roman Catholics interpret the oath which they have taken *exactly as those who opposed their admission declared that they would.* The oath was this:—"I do hereby disclaim, disavow, and solemnly abjure any *intention* to subvert the present Church Establishment, as settled by law within this realm; and I do solemnly swear, that I will never exercise any privilege to which I am or may be entitled, to disturb or weaken the Protestant religion or Protestant government in the United Kingdom." "*Exitus acta probat.*" Let us see how the Roman Catholic members *interpret* their oath. On the 13th of March last, Lord Killeen, a Catholic member, observed, that his oath prevented him from voting for the overthrow of the Church of England. In consequence of which, Mr. More O'Ferral, the member for the county of Kildare, said, "that there was nothing in the sentiments which he had expressed, in opposition to the Church Establishment, at variance with the oath which he had taken: and that a distinction ought to be made between the doctrines of the Church and its temporalities." Thus, according to the interpretation of the oath, the overthrow of the temporalities of the Church is no step towards "disturbing or weakening the Protestant religion or Protestant government." So much for the Roman Catholic opponents of the Church, and for the folly of those who conceived that a Papist would never be at a loss to find a Jesuitical distinction to throw off the awkward encumbrance of an oath.

**THE JEWS.**—Mr. Goldsmid estimates the number of the Jews in London to be about 18,000, and in the rest of England about 9000; and they have several synagogues in the metropolis and other parts of the kingdom. The two principal sects are German and Portuguese.

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 TO A WIFE, ON LEAVING HOME.

I leave thee, dearest, for a while,  
Yet leave thee with our God;

His sheltering wing is o'er us still,  
At home and when abroad.

I leave with thee our little ones,  
The lovely and the loved;  
From whom, if only joy I sought,  
My feet had never roved.

But He, who gave and guards them all,  
Has called me for his own,  
To bear his word to sinful men,  
And lead them to his throne.

Then must the Master's work be mine,  
'Till life's brief hour is o'er,  
I dare not love thee, dear, so well,  
Loved I not Jesus more.

G. W. D.

## LAW REPORT.

## No. XV.—CHURCH RATES.

*Michaelmas Term, 1833.*

KNIGHT AND LITTLEJOHNS v. GLOYNE.

THIS was an appeal from the Consistory Court of the Lord Bishop of Winchester. The cause, in that court, was a cause of subtraction of church-rate, promoted by James Knight and Joram Littlejohns, the churchwardens of the parish of Farlington, in the county of Southampton, and diocese of Winchester, against Samuel Gloyne, of the said parish of Farlington, yeoman. A libel, in the usual form, was given in the court at Winchester; upon which the defendant's answers were taken, and two witnesses had also been produced and examined. A third witness was about to be produced, when the defendant took an objection to the rate, as "not having been confirmed by the Ordinary." This objection the judge allowed: and on the 21st of October, 1825, "pronounced the rate to be *invalid*," on the ground that the same "had not been confirmed by the Ordinary," and dismissed the suit, with costs. The present was an appeal from that sentence, duly prosecuted, to the Arches Court of Canterbury. But,

*The Counsel for the respondent* ADMITTED, that they were unable to sustain the sentence. Prideaux, indeed, says, speaking of a church-rate, that "*when the Churchwardens have got the rate confirmed by*

the archdeacon, or other Ordinary authorized thereto, they may *then* sue it upon all that shall refuse to pay their proportions." This would, certainly, seem to *imply*, that it was not competent to the churchwardens to sue upon a church-rate, *until* it was so "confirmed by the Archdeacon or other Ordinary." But Prideaux's book, however excellent, is not, in itself, authority; nor does it appear, either in any book of authority, or by any adjudged case, that a confirmation of the rate by the Ordinary is *essential* to the validity of the rate. On the contrary, there is much to shew, that the rate may be sued upon, *equally*, whether so confirmed or not. This, for instance, is to be collected from the precedents in "*Oughton*;" in which are many libels in causes of subtraction of church-rate, in about the one half of which the rate *is* pleaded to have been; and in the other, it *is not* pleaded to have been (and therefore must be taken *not* to have been) confirmed by the Ordinary. Accordingly,

The COURT pronounced for the appeal; reversed the sentence; and retained the principal cause;—reserving the question of costs, till the principal cause came to a hearing.

## MONTHLY REGISTER.

## SOCIETY FOR THE CONVERSION AND RELIGIOUS INSTRUCTION OF NEGRO SLAVES IN THE BRITISH WEST-INDIA ISLANDS.

*Antigua Branch Association.*

*Parish of Saint John.*—Robert Holberton, Rector. Inducted July 26, 1827.

OF the plans set on foot for the benefit of the inhabitants, bond and free, of this parish, which have been heretofore reported of, the two daily schools in St. John's, belonging to and supported exclusively by the Incorporated Society in England, have the pre-eminence. It will be recollected that the premises were originally appropriated in one part, as a residence for the then Society's Chaplain, the Rev. Mr. Curtin, and, in the other, as a Chapel where divine service was performed, and religious instruction given to the slaves of estates without, as well as within the parish of St. John, and where also

marriages and baptisms of slaves were duly solemnized. On the appointment of the present Rector, these premises were converted into two separate school-rooms, where instruction in reading, writing, and arithmetic have been ever since daily given gratuitously to the free poor and slaves of the town of St. John. In the year 1829, at an expense of 450*l.* sterling, borne entirely by the Incorporated Society, the school-room for the boys was enlarged to its present size, with comfortable apartments for the master in the upper story of the newly-built portion; and the school-room for the girls was also enlarged, leaving apartments to the west for the mistress. The following



tabular statement will exhibit the number and description of children attending these schools since the year when they were first formed:—

*Boys' School.—William Mercer, Master.*

	<i>Free.</i>	<i>Slaves.</i>	<i>Total.</i>
1827	93	60	153
1828	163	42	205
1829	144	40	184
1830	118	46	164
1831	114	44	158
1832	119	26	145

*Girls' School.—Ann Donnerich, Mistress.*

	<i>Free.</i>	<i>Slaves.</i>	<i>Total.</i>
1827	40	12	52
1828	70	28	98
1829	70	28	98
1830	71	29	100
1831	68	45	113
1832	66	50	116

There are three Sunday schools, in which the slaves from the estates are taught two hours and a half to read. The whole number attending these schools, amounting to about 400, more or less, have been congregated for the three years past on the last day of the Christmas holidays, in St. John's Church, and examined publicly in the Testament, and the Broken Catechism; and have afterwards partaken of a simple refreshment at the rectory, and received rewards of little books, thimbles, and pin-cushions. At the same time, eight subordinate teachers received two dollars each, for giving instruction at night to the children of the estates to which they severally belong.

Mrs. Cable, for the last four years and a half, has perseveringly applied herself to the religious instruction of the slaves belonging to the estates in the vicinity of her residence, near St. James's Chapel. Many adults who now attend the Established Church, the Moravians, and the Methodists, owe to her the blessing of being able to read the Scriptures. She now teaches during the forenoon the children who are brought to her from Jarvis's, and in the evening any of the adult slaves who come to her for a lesson.

A school for the daily instruction of the slave children, who are too young to be called to work, was opened in a room at the rectory on the 15th January last, and now includes 65; all of whom, except eight, are from the neighbouring estates. Each party is conducted to school by an old woman bearing a basket of dressed provisions for the children's dinner; and from 10 o'clock to half-past 3, allowing rather more than half-an-hour for recreation, they are taught to read every day except Sundays.

The number of slaves who are attached to the three places of worship belonging to the Established Church, in the parish of St. John, is as follows:—

St. John's Church	528	Communicants	52
St. James's Chapel	266	Ditto	40
St. Luke's Chapel	134	Ditto	32
	928		124

The Friendly Society in St. John's, the formation of which was announced in the Report for the year 1829, has continued ever since in steady operation, as will be seen by the following statement:—

	<i>Free.</i>	<i>Slaves.</i>	<i>Total.</i>	<i>G. Tot.</i>
1829	{ Males 84	131	215	519
	{ Females 182	122	304	
1830	{ Males 82	138	220	551
	{ Females 181	150	331	
1831	{ Males 90	110	200	577
	{ Females 204	173	377	
1832	{ Males 66	114	180	511
	{ Females 181	150	331	

The sum received since the formation of the Society, up to the 31st December last, amounted to 1254*l.* 5*s.* 8*d.* The sum expended 1000*l.* 5*s.* 8*d.* Leaving at interest 200*l.*; in hand 54*l.*

Three other Friendly Societies, intended exclusively for slaves attached to estates, and attending St. John's Church, St. James's and St. Luke's Chapels of Ease, were formed at Christmas last by the Rector, as the director and treasurer. Their number is as follows:—

	<i>Males.</i>	<i>Females.</i>	<i>Total.</i>
St. John's Church } Friendly Society }	177	190	367
St. James' Chapel do.	122	147	269
St. Luke's Chapel do.	68	76	144

Grand Total—780

\* Forty-nine marriages of slaves have been solemnized in the parish church during the incumbency of the present Rector.

*Parish of St. Paul.—J. B. Wilkinson, Rector.*  
Inducted January, 4, 1831.

The schools at English Harbour, ever since the appointment of Mr. and Mrs. Ronan, in 1829, have formed an important feature in the report of this parish. The following is the statement of the schools during that period.

	<i>Free.</i>	<i>Slaves.</i>	<i>Total.</i>
1829	36	16	52
1830	46	25	71
1831	45	21	66
1832	41	12	53

	GIRLS' SCHOOL.		
	<i>Free.</i>	<i>Slaves.</i>	<i>Total.</i>
1829	28	10	38
1830	36	12	48
1831	35	15	50
1832	39	13	52

The house in which these schools are conducted, is capacious enough for the combined purposes of a dwelling for the master and mistress; a dispensary of a daily meal to about twenty poor persons; accommodation for two or three houseless individuals; and a temporary place of worship on Sunday afternoon for the convenience of residents in English Harbour who are unable to walk to Falmouth Church. It is therefore so much the more to be lamented, that considerable apprehensions are entertained by the Rector, lest, for want of funds, he should be compelled to abandon the house, for the rent of which no less a sum than 30*l.* is due, without any means at hand wherewith to defray it.

A Friendly Society, similar to that in St. John's, has been going on very steadily under the superintendence of the Rector, who is also the treasurer. The statement of the number is as follows:—Males 31, Females 35, Total 66. They have expended, since their formation, 84*l.* 7*s.* 6*d.* In the hands of the treasurer, 105*l.* 4*s.* 9*d.*

Though the parish church is very inconveniently situated for the attendance of the slaves of the estates, there has been, nevertheless, a considerable accession of them to the congregation during the last year.

Two marriages of slaves have been solemnized in his church by the present Rector.

*Parish of Saint Mary.—J. Curtin, Rector.*

At Old Road, a School for the daily instruction of free children and slaves from the adjoining estates has been carried on, upwards of two years, with persevering industry by Miss Austin, who also brings about forty children to the church, to be catechized and instructed in the Sunday school. At Green Castle, the property of Sir H. W. Martin, Bart., there has been in operation for the last eight years a school for the daily instruction of the children belonging to that property, every one of whom, except through their own carelessness they put it from them, are provided with an opportunity of learning to read the word of God. There is also an estate school at Seaforth's—and three other subordinate teachers are employed; so that altogether

(exclusive of those at Green Castle) upwards of 150 children are receiving instruction in the Church Catechism, and in reading the Holy Scriptures.

The attendance of the slaves at Old Road and Valley churches is on the increase. Eight marriages of slaves have been duly solemnized in the parish church by the present Rector.

*Parish of St. Peter.—A. W. M'Nish, Rector. Inducted 1825.*

The average number of slave children attending the Sunday school is about 60, of whom 32 read in the New Testament. Eleven estates are attended by the subordinate teachers, of whom James L. Brown, a free person, is very favourably spoken of. The others bring with them to the Sunday school as many of the children as can be conveniently collected from the estates to which they severally belong. Many of the negroes have expressed a desire to be regularly enrolled as members of the congregation; and their demeanour in general is orderly and becoming.

Four marriages of slaves have been duly solemnized by the present Rector during the period of his incumbency.

The usual number of persons attending the chapel of the Rev. N. Gilbert, is 400, of whom 350 are slaves.

The number of children in the Sunday school is 150.

*Parish of St. George.—S. A. Warner, Rector. Inducted April 1, 1825.*

The number of slaves enrolled as members of the congregation is stated to be 355, and every Sunday more names are added. Of these, the communicants amount to 90. Their attendance at Church is steady, and their behaviour the most becoming; joining heartily in the responses and in psalmody. The church has been opened on Thursday evenings for a short service of prayers from the liturgy, and a plain discourse, which has been numerously attended. During his stay at High Point, whilst the house at Date Hill, rented by the parish as his residence, is undergoing repair, he has opened, at the request of the slaves themselves, on Saturday evenings, a service similar to that which he has performed on Thursday evenings. This also is equally well attended. The school at Carlisle's, for the daily instruction of the slaves on that property, has continued to give much satisfaction du-

ring the period that Miss Hall has conducted it.

Seventeen marriages of the slaves have been solemnized during the period of the present Rector's incumbency.

*Parish of St. Philip—J. I. Jones, Rec'tor.  
Inducted in February, 1828.*

The number of adult slaves regularly enrolled as members of the congregation at the parish church is 150, of whom 32 are communicants. There are 8 Estate schools in connexion with the Church, and one Daily school at the rectory, consisting of 26 children in constant attendance, of whom 12 are slaves from the neighbouring estates, besides 19 who come to the school on Wednesday in every week. There are also several adults who have learnt to read at this school by occasional instruction in the week, in connexion with what they obtain on the Sabbath. There are two Sunday schools; and the whole of the children attending them, amounting to 130, have been at the return of every Christmas publicly examined in the parish church, and afterwards entertained at the rectory, and rewarded with several little books.

Fifteen marriages of slaves have been solemnized by the present Rector, besides a marriage between a slave man and a free woman.

The statement and total number of marriages of slaves solemnized by the Clergy of the Established Church, during the period comprehended in this Report, will be found as follows:—

St. John's . . . . .	49
St. Paul's . . . . .	2
St. Mary's . . . . .	8
St. Peter's . . . . .	4
St. George's . . . . .	17
St. Philip's . . . . .	15

—  
Total 95  
—

#### ISLAND OF BARBUDA.

THE zealous labours of Mr. J. H. Adams for the benefit of the slaves of the Island of Barbuda, during the period of nearly two years and a half, have been continued with unabated attention by his successor, Mr. W. Johnstone, who entered on his duties as catechist at the commencement

of 1831. His report at the close of the past year is highly encouraging. There are 4 schools: a Night school, attended by 78 grown persons, three nights in every week; a Day school attended by 75 children, of whom 26 read the New Testament with accuracy; a Sunday school, attended by persons who belong to the other two schools, and are taught to read between the services: an Infant school, attended daily by 80 little ones from 1½ to 6 years old.

Four couples have been married, and the banns of several more were about being published.

Thus an endeavour has been made to give a sketch of the results of the exertions which the Clergy of the Established Church have been using for the advancement of the slave population, in common with the spiritual benefit of their parishioners in general, during the time of their incumbency; a period which will be found to come within, more or less, the date of the establishment of the episcopal see in this portion of the British empire. The facts which have been adduced, and the acknowledged utility of those plans which the Clergy have put in operation in their respective parishes, will, it is hoped, justify their zeal and diligence in the sight of impartial and unprejudiced men, and make it evident that they have not been inactive in lending their proportion of aid to that civil and religious improvement which the population generally, but especially the slaves of this island, have manifested during the period alluded to. They have submitted these proofs of their sincerity and faithfulness to the consideration of those who have a right to expect sincerity and faithfulness at their hands especially, as the hands of all, who, like themselves, have embarked on so holy a design, and undertaken an office so arduous and so responsible. Yet before Him, whose they are, and whose cause they have pledged themselves to serve, they are compelled, under a humbling sense of their unworthiness and manifold deficiencies, to "put their mouth in the dust,"—and as to any blessing that may have attended their imperfect labours, they feel themselves constrained to say, "Not unto us, O Lord, not unto us, but unto thy name be the praise and glory ascribed."

## POLITICAL RETROSPECT.

**DOMESTIC.**—The proceedings of both Houses of Parliament have been replete with painful interest. Every institution hallowed by long and practical utility has been, in turn, assailed by the *innovators* with a recklessness unparalleled in the history of Great Britain; nor has our foreign policy shared a better fate. The attacks, direct and indirect, upon our venerable and unrivalled Church Establishment, have been unceasing; and it appears to have been a matter of rivalry between Whigs and Infidels, Papists and Radicals, which should be foremost in the unholy league for desecrating our altars. The *Church Reform Bill*, as it is sarcastically called, has however, as yet, made but slight progress, although the Romish wolf has whetted his tusk for the onslaught, and the Dissenting snake has shaken his rattle preparatory to an envenomed assault. The Lords, amid this "din of battle bray," appear, notwithstanding, resolved to do their duty; and to them, therefore, we anxiously, but confidently look, as to the palladium which must guard our ark.

In the Upper House, Lord Grey's miserable foreign policy has been ably exposed by the illustrious Duke of Wellington. And though his gracious Majesty has been unwittingly advised to return an ungracious answer to the Lords, there is not a right-thinking man in the three kingdoms, who does not cordially agree in the decision of the Peers on the unjust course pursued by the present administration towards our old and faithful Portuguese ally.

The House of Commons, after stultifying themselves by voting that to be black on Tuesday which was white on Friday, and reversing in a most insulting manner the decision of the other branch of the Legislature, have united their energies for the subversion of the Irish Church. In this object, however, it is more than probable they will be defeated, since Mr. Stanley, with all his Whig predilections, has shewn himself too honest and independent to sacrifice to idle clamour the real interests of religion, by admitting a principle which must have been fatal to all vested rights. The clause for alienating the property of the Church for other uses has, therefore, been abandoned.

**FRANCE.**—This *regenerated* Country remains in the same disturbed and anomalous state as it has done since

the "glorious three days." Poverty and tyranny are on the increase. The Duchess de Berri and her infant have at length been liberated from the fortress of Blaye; but, although her royal Highness's unfortunate marriage has certainly cast a temporary gloom over the hopes of the Carlists, the best informed and most patriotic portion of the French nation, by no means despair of seeing Henry V. on the throne of his ancestors.

**GERMANY** presents the appearance of a volcano which contains all the elements of destruction, which only require to be put into activity, to destroy that once happy and fertile land. In fact, every new arrival brings details of conspiracies and revolutionary movements, which nothing but renewed energy and most decisive measures can put a stop to.

**PORTUGAL.**—The struggle between the rival princes continues without any manifest advantage to either party. The invaders, however, in addition to the horrors of a siege, are subjected to starvation and cholera. For these troubles the English Whigs are mainly answerable.

**TURKEY.**—The eyes of all Europe seem directed to this quarter of the globe. The Sultan is clearly a puppet in the hands of Russia, whose consummate policy not only secures internal tranquillity, but makes her feared and respected by foreign nations.

**THE EAST AND WEST INDIES.**—Our Colonies are doomed; the East, by their revised charter, may struggle on a few more years; but their final separation from the mother country is no longer problematical. The West India Islands may be pronounced lost. The twenty million granted to the proprietors is a small consideration for a sacrifice to six times that amount; and the negroes will inevitably revert to their former degraded state of barbarism. We are now taking the fairest side of the question; but suppose, which is more than probable, that the *slave* resists the apprenticeship clause—the result must inevitably be an interminable war,—a war which will not conclude till one or other of the combatants is exterminated. A war, which, in its proximate consequences, must destroy the nursery of the British navy, and reduce England to the limits of her sea-girt isle. Such must be the eventual glories of our liberal and philosophical Governors.

## CALENDARIUM ECCLESIASTICUM.

JULY, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED
<b>5 SUNDAY after TRINITY.</b>		
<i>Morning</i> .—1 Sam. xv. . . . .	Obedience better than Sacrifice . . . . .	{ Bp. Taylor. 61. Bp. Mant. I. 255. C. W. Le Bas. II. 231. Bp. Seabury. II. 263. Bp. Heber. I. 167. Abp. Laud. I. Christian Remem. XIII. 161. Rev. H. Thompson. [19. J. Gardner. SS. on Rom. xiv. Dr. T. Wise. 207. Stephen Clarke. 179. Dr. R. Warren. I. 205. F. Bragge. I. 27. Dr. Frank. 481, &c.
Luke xix. . . . .	Doom of Jerusalem . . . . .	
Collect . . . . .	Prayer for Peace . . . . .	
Epistle, 1 Pet. iii. 8—15.	Christian Charity . . . . .	
Gospel, Luke v. 1—11 . . . . .	Draught of Fishes . . . . .	
Appropriate singing Psalms {	L. 4, 5, 7, P.M. <i>St. Martin's</i> . XXXIV. 11, 12, 13, 15, C.M. <i>Bedford</i> .	
<i>Evening</i> .—1 Sam. xvii. . . . .	David and Goliath . . . . .	{ H. Thompson's <i>Davidica</i> . 39. W. Reading. III. 395. P. Skelton. III. 193. C. Girdlestone. II. 229.
Coloss. iii. . . . .	The Christian dead and alive . . . . .	
Appropriate singing Psalms {	XLIV. 1, 5, 8, C.M. <i>Bealey</i> . IX. 1, 2, 8, 9, 10, C.M. <i>Cambridge New</i>	
<b>6 SUNDAY after TRINITY.</b>		
<i>Morning</i> .—2 Sam. xii. . . . .	Parable of Nathan . . . . .	{ Dr. Moss. I. 1, &c. Bp. Mant. I. 279. H. Marriott. 413. F. Bragge. I. 1. M. Hole. IV. 199. G. Stanhope. II. 60. J. Hall. I. 149.
John ii. . . . .	Marriage at Cana . . . . .	
Collect . . . . .	Prayer for the Love of God . . . . .	{ Dr. John Scott. II. 331. Bp. Williams. 2.
Epistle, Rom. vi. 3—11 . . . . .	Baptism . . . . .	{ Dr. S. Clarke. IV. 55. Dr. Allestree. II. 21.
Gospel, Matt. v. 20—26 . . . . .	Pharisaical Righteousness . . . . .	{ Dr. South. XI. 278. S. Scattergood. I. 133.
Appropriate singing Psalms {	CXXXIX. 1, 2, 3, L.M. <i>Wareham</i> . LI. 1, 2, 3, 7, S.M. <i>Aylesbury</i> .	
<i>Evening</i> .—2 Sam. xix. . . . .	Mephibosheth and Ziba . . . . .	{ Dr. Lightfoot. II. 1240. Dr. Dodwell.
2 Thess. i. . . . .	Hell Torments . . . . .	{ Sir W. Dawes. II.
Appropriate singing Psalms {	XLII. 1, 2, 6, C.M. <i>Abridge</i> . XXXIX. 4, 5, 6, 7, C.M. <i>Burford</i> .	
<b>7 SUNDAY after TRINITY.</b>		
<i>Morning</i> .—2 Sam. xxi. . . . .	Saul and the Gibeonites . . . . .	{ W. Reading. II. 373. F. Bragge. I. 330. Dr. South. VIII. 292. Dr. Drought.* W. Jones. VII. 139. Dr. Gibbes. 251. Dr. A. B. Evans. 362. Dr. T. Horton. 355. E. Cooper. I. 15. Dr. Hole. IV. 209. Dr. Killegrew. 225. Dr. Stanhope. III. 289.
John ix. . . . .	Man born blind . . . . .	
Collect . . . . .	Prayer for true Religion . . . . .	
Epistle, Rom. vi. 19—23 . . . . .	Misery of Sin . . . . .	
Gospel, Mark viii. 1—9 . . . . .	Miracle of the Loaves and Fishes . . . . .	
Appropriate singing Psalms {	CHII. 5, 6, 7, L.M. <i>Rockingham</i> . XCIV. 8, 9, 10, 11, C.M. <i>Westminster New</i> .	
<i>Evening</i> .—2 Sam. xxiv. . . . .	Sin of David in numbering the People . . . . .	{ W. Reading. IV. 1. E. Roberts. SS.
1 Tim. vi. . . . .	Contentment . . . . .	{ C. Girdlestone. I. 157. Bp. Patrick. 63.
Appropriate singing Psalms {	XLVI. 1, 2, 5, P.M. <i>Yarmouth</i> . XXXIII. 11, 12, 13, 14, C.M. <i>Sheldon</i> .	

\* A Tract appended to Dean Graves' Character of the Evangelists.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
8 SUNDAY after TRINITY. <i>Morning</i> .—1 Kings xlii. . .	The Man of God at Bethel . . .	W. Reading. II. 388.
John xvi. . . . .	Peace in Christ . . . . .	Dr. A. B. Evans. 318.
Collect . . . . .	Prayer for Protection and Blessing	Bp. Stillingfleet. 586.
Epistle, Rom. viii. 12—17	On the Spirit of God . . . . .	Dr. Horton. I. 151.
Gospel, Matt. vii. 15—21	False Teachers . . . . .	Dr. Snape. II. 1.
—	—	Bp. Bull. III. 879.
Appropriate singing Psalms {	CVII. 14, 15, 17, L.M. <i>St. Olave's</i> .	Christian Remem. X. 269.
	XXXVI. 6, 7, 8, 9, L.M. <i>Angel's Hymn</i> .	P. Skelton. III. 54.
<i>Evening</i> .—1 Kings xvii. . .	Elijah and the Widow of Zarephath {	Bp. Blackall. II. 869.
Philemon . . . . .	The Epistle explained . . . . .	W. Reading. IV. 14.
—	—	J. Morton. I. 171.
Appropriate singing Psalms {	CXIX. 89, 90, 91, c.m. <i>Irish</i> .	Bp. Smalridge. 399.
	Evening Hymn.	Dr. N. Marshall. II. 327.

## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

### TRIBUTES OF RESPECT.

**PRESENTATIONS OF PLATE.**—The inhabitants of Winlanton have presented to the Rev. C. Thorp, late Rector of the parish, and now Archdeacon of Durham, an elegant silver jug, as a token of the high esteem which they entertained for him as their minister.

The Rev. R. Whitelock, M.A., the Incumbent of Saddleworth, in the West Riding of Yorkshire, has received from John Elliott, Esq. of Rochdale, (a freeholder in Saddleworth,) a handsome sacramental service of silver plate for his church.

The Rev. Walter Blunt, of Nether Wallop, Hants, has adopted the plan of letting portions of garden-land to labourers in his neighbourhood, at a rent of 4*d.* per perch (free from rates and tithes.) Only spade husbandry is permitted after the first year. Persons guilty of dishonesty, drunkenness, or working in the garden on the Lord's day, are to forfeit their garden for a year: and if their conduct be of an aggravated nature, to forfeit it for ever. Not more than two-thirds of the garden to be cropped with potatoes. If the occupier of a garden die, it shall be cultivated to the end of the year for the benefit of his family. Prizes are given to those who cultivate a garden in the best manner; who keep a cottage in the neatest manner; and bring up the largest family in a well-regulated manner, and receive the least assistance from the parish.

The Chapel in York Street, St. James's Square, was opened for Divine Service on Sunday, May 19th, and the Rev. James Bulwer, M.A. has been licensed thereto by the Lord Bishop of the Diocese, on the nomination of the Rector of St. James's. We understand that a parochial cure is attached to the chaplaincy.

**JUGGERNAUT.**—Orders have recently gone out to India, directing the supreme government, whenever they may deem it prudent and practicable, to abolish the tax at present levied upon pilgrims resorting to Juggernaut, Gya, and other heathen temples; and to withdraw on the part of the East India Company from all countenance and support of the practices carried on there.

The Clergy of the Deanery of Bedminster have petitioned the King and the Peers against the Jews' Disabilities' Bill.

**QUEEN'S VISIT TO ST. PAUL'S.**—Thursday, the 13th ult. being the anniversary day of the children belonging to the various charity schools of the metropolis going in procession to St. Paul's Cathedral, and the public having been apprized of the intention of her Majesty to be present, the city exhibited a considerable degree of activity from



an early hour. Owing to the number of carriages, it was nearly twelve o'clock before the Queen arrived at St. Paul's. The supporters of the institution afterwards dined together at the London Coffee-house, the Lord Mayor in the chair, who announced that her Majesty had given 50*l.* in aid of the charity, and the Duke of Gloucester 5*l.*; and the Treasurer stated the amount of subscriptions, including the above, to be 800*l.*—a much larger sum than had ever been received on any previous anniversary.

## ORDINATIONS.—1833.

Carlisle..... June 9. | Gloucester ..... June 16. | Norwich..... June 2.  
 Chichester ..... June 9. | Lincoln ..... June 2. | Oxford. .... June 2.

## DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Barrow, George Stammers . . . . .	B.A.	St. John's	Camb.	Norwich
Bazeley, Thomas Tysson . . . . .	B.A.	Brasenose	Oxf.	Oxford
Beddingfield, James . . . . .	B.A.	Trinity	Camb.	Norwich
Bevor, Miles Branthwayte. . . . .	B.A.	Pembroke	Camb.	Lincoln
Bewsher, Francis William ( <i>let. dim.</i> )	B.A.	Trinity	Dublin	Carlisle
Bird, James Waller . . . . .	B.A.	Wadham	Oxf.	Norwich
Bliss, James . . . . .	M.A.	Oriel	Oxf.	Gloucester
Bond, John William ( <i>let. dim.</i> ) . . . . .	B.A.	Worcester	Oxf.	Carlisle
Bond, John Hamilton ( <i>let. dim.</i> ) . . . . .	B.A.	Worcester	Oxf.	Exeter
Brooke, William ( <i>let. dim.</i> ) . . . . .	B.A.	King's	Camb.	Carlisle
Carr, George . . . . .	B.A.	Merton	Oxf.	Oxford
Casson, George . . . . .	B.A.	Brasenose	Oxf.	* Oxford
Childs, John Glynn ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Crofts, Henry ( <i>let. dim.</i> ) . . . . .	B.A.	University	Oxf.	Carlisle
Edwards, John Francis . . . . .	B.A.	Corpus Christi	Camb.	Norwich
Ensor, Edmund Smith . . . . .	B.A.	Brasenose	Oxf.	Norwich
Escott, Charles Sweet ( <i>let. dim.</i> ) . . . . .	B.A.	Exeter	Oxf.	Gloucester
Everard, George . . . . .				Norwich
Eyres, Charles . . . . .	B.A.	Caius	Camb.	Norwich
Foley, Edward Walwyn. . . . .	B.A.	Wadham	Oxf.	Oxford
Garnier, Thomas . . . . .	S.C.L.	All Souls	Oxf.	Oxford
Garrow, George Baker . . . . .	B.A.	Emmanuel	Camb.	Chichester
Groves, William Kynaston . . . . .	B.A.	Christ	Camb.	Norwich
Hailstone, John ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Hamilton, Walter Kerr . . . . .	A.M.	Merton	Oxf.	Oxford
Hebert, Charles . . . . .	B.A.	Trinity	Camb.	Gloucester
Hodgson, Beilby, Porteus ( <i>let. dim.</i> )	B.A.	Trinity	Camb.	Carlisle
Isham, Arthur . . . . .	B.A.	All Souls	Oxf.	Oxford
Johnson, William Cooper . . . . .	B.A.	Merton	Oxf.	Chichester
Kemble, William . . . . .	S.C.L.	Lincoln	Oxf.	Oxford
Kent, Charles . . . . .	S.C.L.	Queen's	Camb.	Norwich
Kidd, Richard Bentley Porson . . . . .	B.A.	Emmanuel	Camb.	Norwich
Kinleside, Charles Gratwicke Raikes	B.A.	Emmanuel	Camb.	Chichester
Kirkpatrick, James . . . . .	B.A.	Peterhouse	Camb.	Norwich
Liddell, Robert . . . . .	B.A.	All Souls	Oxf.	Oxford
Ludlow, Arthur Rainey ( <i>let. dim.</i> ) . . . . .	B.A.	Oriel	Oxf.	Carlisle
Mann, Joseph ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
May, James . . . . .	B.A.	Trinity	Camb.	Oxford
Merrivale, Charles ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Otley, Lawrence . . . . .	B.A.	Trinity	Camb.	Norwich
Oxenham, Nutcombe. . . . .	B.A.	Exeter	Oxf.	Oxford
Parson, Richard . . . . .	B.A.	Magdalen Hall	Oxf.	Chichester
Perry, Charles ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Camb.	Gloucester
Pickering, Edward Hayes ( <i>let. dim.</i> )	B.A.	St. John's	Camb.	Carlisle
Poole, Thomas Eyre ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalen Hall,	Oxf.	Carlisle
Pound, William ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Rangeley, William Dixon ( <i>let. dim.</i> )	B.A.	Queen's	Camb.	Carlisle
Reeve, John William . . . . .	B.A.	Trinity	Camb.	Norwich
Richards, Robert Samuel . . . . .	M.A.	Worcester	Oxf.	Chichester
Richardson, John . . . . .	M.A.	Queen's	Oxf.	Oxford

Name.	Degree.	College.	University.	By Bishop of
Ridley, Thomas . . . . .	B.A.	Magdalen Hall	Oxf.	Norwich
Roberts, George . . . . .	B.A.	Trinity	Camb.	Gloucester
Robertson, James. . . . .	B.A.	Pembroke	Oxf.	Oxford
Scholfield, Philip . . . . .	B.A.	University	Oxf.	Norwich
Scott, John ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Selwyn, George Augustus ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Sims, George . . . . .	B.A.	Emmanuel	Camb.	Norwich
Sheppard, Henry Winter . . . . .	B.A.	Trinity	Camb.	Gloucester
Smith, Henry ( <i>let. dim.</i> ) . . . . .	B.A.	Pembroke	Camb.	Gloucester
Smith, William George Parks ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Camb.	Carlisle
Steel, Thomas Henry ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Taylor, Joseph ( <i>let. dim.</i> ) . . . . .	B.A.	St. John's	Camb.	Carlisle
Thomas, Francis . . . . .	B.A.	Pembroke	Oxf.	Oxford
Tovey, Thomas Leach . . . . .	B.A.	Exeter	Oxf.	Gloucester
Vincent, William . . . . .	B.A.	Christ Church	Oxf.	Chichester
Walker, Henry. . . . .	B.A.	Christ Church	Oxf.	Oxford
Whickham, Frederick . . . . .	B.A.	New	Oxf.	Oxford
Wilkinson, William Atkinson . . . . .	B.A.	Christ	Camb.	Gloucester
Wilkinson, Thomas ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Williams, William Morris Holt ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity	Dublin	Carlisle

## PRIESTS.

Adams, Simon Thomas . . . . .	B.A.	Fellow of Jesus	Oxf.	Oxford
Barker, Henry Raymond . . . . .	M.A.	Merton	Oxf.	Oxford
Barry, James . . . . .	B.A.	Queen's	Camb.	Gloucester
Bedford Thomas ( <i>let. dim.</i> ) . . . . .	B.A.	Emmanuel	Camb.	Carlisle
Bellamy, George . . . . .	M.A.	Lincoln	Oxf.	Oxford
Birkett, Robert ( <i>let. dim.</i> ) . . . . .	M.A.	Emmanuel	Camb.	Carlisle
Bloxam, John Rouse . . . . .	B.A.	Magdalen	Oxf.	Oxford
Bolton, Robert Thorley. . . . .	B.A.	Clare Hall	Camb.	Chichester
Bowstead, James ( <i>let. dim.</i> ) . . . . .	M.A.	Corpus Christi	Camb.	Carlisle
Broadhead, George . . . . .	B.A.	Trinity	Camb.	Norwich
Brown, Langton Edward . . . . .	B.A.	Trinity	Camb.	Oxford
Browne, Robert William . . . . .	B.A.	St. John's	Oxf.	Oxford
Burningham, Thomas . . . . .	B.A.	Trinity	Oxf.	Norwich
Butterton, George Ash ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Carlisle
Cameron, Archibald Allen . . . . .	M.A.	Scholar of Pem.	Oxf.	Oxford
Clayton, William John ( <i>let. dim.</i> ) . . . . .	B.A.	Queen's	Camb.	Carlisle
Chambers, John William . . . . .	M.A.	St. John's	Oxf.	Norwich
Coope, William John. . . . .	B.A.	St. Mary's Hall	Oxf.	Norwich
Cox, James . . . . .	M.A.	Christ Church	Oxf.	Oxford
Crawford, Charles John. . . . .	B.A.	Wadham	Oxf.	Chichester
Crofts, Henry ( <i>let. dim.</i> ) . . . . .	B.A.	University	Oxf.	Gloucester
Cubitt, Benjamin Lucas. . . . .	B.A.	Exeter	Oxf.	Norwich
Dalton, James Edward ( <i>let. dim.</i> ) . . . . .	B.A.	Queen's	Camb.	Carlisle
Daniell, Edward Thomas . . . . .	M.A.	Balliol	Oxf.	Norwich
Drake, Nathan Richard . . . . .	B.A.	Trinity	Camb.	Norwich
Du Heaume, George . . . . .	M.A.	Pembroke	Oxf.	Oxford
Eaton, Henry Charles . . . . .	B.A.	St. John's	Camb.	Norwich
Everard, Salisbury . . . . .	B.A.	Balliol	Oxf.	Norwich
Fisk, George ( <i>let. dim.</i> ) . . . . .	S.C.L.	Corpus Christi	Camb.	Carlisle
Glanville, Edward Faushawe . . . . .	M.A.	Exeter	Oxf.	Oxford
Goldney, Adam . . . . .	B.A.	Trinity	Camb.	Oxford
Groomes, John Hindes . . . . .	B.A.	Pembroke	Camb.	Norwich
Hall, John Robert . . . . .	M.A.	Christ Church	Oxf.	Oxford
Hamilton, John William . . . . .	M.A.	Trinity	Camb.	Norwich
Hanbury, Alfred . . . . .	S.C.L.	St. Mary Hall	Oxf.	Norwich
Hawkins, Edward . . . . .	B.A.	Pembroke	Oxf.	Oxford
Hawtrej, John . . . . .				Norwich
Hayley, Burrell . . . . .	B.A.	Worcester	Oxf.	Chichester
Hildyard, Frederick ( <i>let. dim.</i> ) . . . . .	M.A.	Trinity Hall	Camb.	Carlisle
Hildyard, Horatio Samuel, ( <i>let. dim.</i> ) . . . . .	M.A.	St. Peter's	Camb.	Carlisle
Hughes James Henry . . . . .	M.A.	Fel. of Magdalen	Oxf.	Oxford

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Hughes, Thomas William . . . . .	B.A.	St. Edmund's Hall	Oxf.	Norwich
Jackson, Stephen . . . . .	B.A.	Caius	Camb.	Norwich
Jeune, Francis . . . . .	M.A.	Pembroke	Oxf.	Oxford
Jickling, Francis . . . . .				Norwich
Long, Henry Churchman . . . . .	B.A.	Christ's	Camb.	Norwich
Lynn, George Goodenough . . . . .	B.A.	Christ	Camb.	Oxford
Manning, Henry Edward . . . . .	M.A.	Merton	Oxf.	Chichester
Nelson, John . . . . .	B.C.L.	Trinity Hall	Camb.	Norwich
Penson, John Pavitt . . . . .	B.A.	Worcester	Oxf.	Oxford
Penleaze, John . . . . .	B.A.	Magdalen	Oxf.	Norwich
Philpotts, Thomas . . . . .	B.A.	King's	Camb.	Gloucester
Powell, Richmond . . . . .	B.A.	Trinity	Camb.	Chichester
Pyemont, John . . . . .	B.A.	Lincoln	Oxf.	Norwich
Robinson, John Ellill . . . . .	M.A.	Christ Church	Oxf.	Oxford
Simpson, Henry Trail ( <i>let. dim.</i> ) . . . . .	B.A.	Trinity	Camb.	Carlisle
Smith, Solomon ( <i>let. dim.</i> ) . . . . .	M.A.	St. John's	Camb.	Carlisle
Snelgar, Jacob . . . . .		St. John's	Camb.	Norwich
Soames, William Aldwin . . . . .	M.A.	Trinity	Camb.	Chichester
Tarbutt, Arthur Charles . . . . .	B.A.	Wadham	Oxf.	Chichester
Vickers, William . . . . .	B.A.	Queen's	Camb.	Norwich
Warnoll, Sayer Stone . . . . .	B.A.	Queen's	Oxf.	Norwich
Webster, Josias Gardner . . . . .	B.A.	Exeter	Oxf.	Norwich
West, Thomas Dennett . . . . .	A.B.	St. Peter's	Camb.	Chichester
Whalley, Daniel Constable . . . . .	B.A.	Pembroke	Camb.	Norwich
Wilson, Thomas Daniel Holt . . . . .	B.A.	Trinity	Camb.	Norwich
Wright, Henry Wildey ( <i>let. dim.</i> ) . . . . .	B.A.	Magdalen Hall	Oxf.	Carlisle

Deacons, 80.—Priests, 82.—Total, 162.

# CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Appleton, Robert . . . . .	Chaplain to the Gaol at Reading
Bloom, J. H. . . . .	Chaplain in Ordinary to the Duke of Sussex
Campbell, J. Usher . . . . .	Domestic Chaplain to the Earl of Pomfret
Collins, Charles Trelawney . . . . .	Rural Deanery of Bedminster, Bristol
Parkinson, R. . . . .	Fellow of College Church Manchester
Sleath, John, D.D. . . . .	Sub-Dean of the Chapel Royal, St. James's Palace.

# PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Backhouse, R. Drake.	Waimer, C.	Kent	Cant.	Abp. of Canterbury
Baines, Haygarth . . . . .	Satterthwaite, C.	Lancas.	Chester	{Landowners in Hawkshead Par.
Betham, William . . . . .	Stoke Lacey, R.	Hereford	Hereford	T. Appley, Esq.
Blomberg, F.W., D.D.	St. Giles, V.	London	London	D. & C. of St. Paul's
Brammall, D . . . . .	Chislet, V.	Kent	Cant.	Abp. of Canterbury
Brock, William . . . . .	Bishop's Waltham, R.	Hants	Winchest.	Bp. of Winchester
Carter, Joseph . . . . .	Baynton, R.	E. York.	York.	St. John's Col. Oxf.
Clifton, George Hill . . . . .	Snitterfield, V.	Warwick	Worcester	Bp. of Worcester
Gray, J. H. . . . .	Bolsover, V.	Derby	Lichfield	Duke of Portland
Hadfield, Alfred . . . . .	Bolton, Trinity, C.	Lancas.	Chester	Vicar of Bolton
Jessett, Thomas . . . . .	Greetham, R.	Lincoln	Lincoln	Bp. of Lincoln
Jones, William . . . . .	Morestead, R.	Hants	Winchest.	Bp. of Winchester
Langton, T. H. . . . .	Kirmond, V.	Lincoln	Lincoln	Christ. Turnor, Esq.
Money, J. D. . . . .	Blatherwick, R.	Northamp.	Peterboro.	S. O'Brien, Esq.
Powell, W. H. . . . .	{Llanlawddog, C. and Llanypumpsaint, C.	Carmar.	St. David's	V. of Abergwilly
Roberts, John A. . . . .	St. Alban & St. Olave, R.	London	London	{Eton College and D. & C. of St. Paul's, alt.
Russell, John. . . . .	{Landkey, C. and Swimbridge, C.	Devon	Exeter	Dean of Exeter

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Shooter, Joseph . .	Bishop Wilton, V.	W. York	{ Pec. of } { D. & C. }	Sir — Sykes, Bart.
Smalley, J. S. . .	Cwm, V.	Flint	St. Asaph Bp. of St. Asaph	
Thomas, Aaron . .	Leinthall Earls, C.	Hereford	Hereford V. of Aymestrey	
West, Edward Walter	Goathill, R.	Somerset	B. & W. Earl Digby	
Wulff. . . . .	Guinear, V.	Cornwall	Exeter Bp. of Exeter	

## CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baile, Hugh. . .	{ Chanc. & Can. Res. of Cath. Ch. of Lichfield } { and Hanbury, V. }	Stafford	Lichfield	Bp. of Lich. & Cov.
Boudier, John. . .	Grendon, V.	Northam.	Peterboro.	Trin. Coll. Camb.
Davies, John . . .	St. Nicholas, Thanet, V.	Kent	Cant.	Abp. of Cant.
Penwick, John T. .	{ Northfield, R. } { with Cofton Hackett, C. }	Worcest.	Worcest.	G. Fenwick, Esq.
	Sub-Dean & Priest in Ord. of the Chap. Roy.			Bp. of London
Holmes, William.	Minor Can. in Cath. Ch. of St. Paul			{ D. & C. on nom. } { of Minor Cans. }
	Aveley, R.	Essex		
	and London, St. Giles, V. Middx.		London	D. & C. of St. Paul's
Humfrey, L. C.	{ Preb. in Cath. Ch. of Lincoln } { and Laughton R. }	Leicester.	Lincoln	Bp. of Lincoln
Jones, Lewis. . .	Burton Penwardine, V.	Lincoln	Lincoln	Marq. of Hertford
	Candlesby, R.			T. O. Hunter, Esq.
Mead, Francis, D.D.	{ and Gayton in the } { Marsh, R. }	Lincoln	Lincoln	Magd. Coll. Oxf.
Nuttall, William . .	Swinton, C.	Lancas.	Chester	Lord Chancellor
Ogle, James . . .	{ Bishop's Waltham, R. } { and Crondall, V. }	Hants	Winch.	Vicar of Eccles
Rippon, John. . .	{ Kirkby Thore, R. } { and Marton, R. }	Westm.	Carlisle	{ Bp. of Winchester } { St. Cross Hospital }
Waring, John Francis.	Heybridge, V.	Essex	London	Earl of Thanet
Williams, Walter.	Senior Fellow of Worcester College, Oxford.			D. & C. of St. Paul's

## OXFORD.

## ELECTIONS.

In Convocation, the Rev. John Wm. Hughes, M.A. of Trinity College, the Rev. Peter Hansell, M.A. Fellow of University College, and the Rev. William Harding, M.A. Fellow of Wadham College, were nominated Masters of the Schools for the ensuing year.

The Rev. Francis Atkinson Faber, M.A. of University College, has been elected Fellow of Magdalen College.

The following elections have taken place at Worcester College :—Rev. Robert Clifton, M.A. Worcester College, Fellow ; George Stott, of Bromsgrove School, a scholar on the Foundation of Sir Thomas Cookes, Bart.; and Robert Govett, Worcester College, a scholar on the Foundation of Mrs. Eaton.

On Trinity Monday, the following elections and admissions took place at Trinity College :—Alfred Menzies, Scholar of Trinity College, Probationary Fellow ; William Henry Ley, Blount Scholar of Trinity College ; Arthur Kensington, Commoner of Oriol College ; and William Dickenson, Commoner of Wadham College, were elected Scholars on the

Old Foundation ; and Whyte Baker, Blount Scholar.

Joseph Dodd, David Cannon Farraday, Lawson Peter Dykes, and Thomas Bowser Thompson, have been elected Taberdars on the Old Foundation at Queen's College. On the same day, Thomas Holme, Anthony Raincock Harrison, and Thomas Todd, were elected Probationary Scholars on the same Foundation. Also, on the same day, Thomas French, Commoner of Worcester College, was elected an Exhibitioner on Mr. Michel's Foundation at Queen's College ; and Joseph Wilding Twist was elected one of Sir Francis Bridgman's Exhibitioners.

The Rev. William John Copeland, M.A. and Thomas Legh Cloughton, M.A. both Probationary Fellows of Trinity College, have been elected and admitted Actual Fellows of that Society.

William Alder Strange, B.A. Scholar of Pembroke College, and Edward Price, Undergraduate Commoner of Magdalen Hall, have been elected the Boden Sanctit Scholars.

The examination for the Pusey and

Ellerton Hebrew Scholarship terminated in the election of James Robert Burgess, B.A. of Oriel College.

John Walter Moore, Commoner of Trinity College, and David Anderson, Commoner of Exeter College, have been elected Scholars of Exeter College.

#### PRIZES.

The Prizes of 1833 have been adjudged to the following gentlemen:—

*Latin Verse*.—"Carthago."—William Norton Smyth, Commoner of Brasenose College.

*English Essay*.—"On Emulation."—Henry Wall, B.A. St. Alban Hall.

*Latin Essay*.—"De Atticorum Comædia."—William Palmer, B.A. Fellow of Magdalen College.

*English Verse, Newdigate*.—"Granada."—John Graham, Commoner of Wadham College.

*Theological Essay*.—"The Analogy of God's Dealings with Men would not lead us to expect a Perpetual Succession of Miraculous Powers in the Church."—Henry William Wilberforce, M.A. of Oriel College.

#### PRIZE SUBJECTS.

The following is the subject proposed for the Theological Prize:—"The sanctifying Influence of the Holy Ghost is indispensable to Human Salvation."

The following subjects are proposed for the Chancellor's Prizes for the ensuing year, viz.:—

*For Latin Verse*.—"Cicero ab exilio rediit Romam ingreditur."

*For an English Essay*.—"The Influence of the Roman Conquests upon Literature and the Arts in Rome."

*For a Latin Essay*.—"De provinciarum Romanarum administrandarum ratione."

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

*Sir Roger Newdigate's Prize*.—For the best composition in English Verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation. "The Hospice of St. Bernard."

The names of those Candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the Four Classes

of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

#### CLASS I.

Atkinson, Miles, Queen's Coll.  
Briscoe, Thomas, Scholar of Jesus Coll.  
Canning, Hon. Chas. J., Stud. of Ch. Ch.  
Gaselee, Binstead, Balliol Coll.  
Henney, Thos. Fred., Schol. of Pemb. Coll.  
Jackson, John, Pembroke Coll.  
Jelf, William Edw., Student of Christ Ch.  
Liddell, Henry Geo., Student of Christ Ch.  
Longueville, John Gibbons, Wadham Coll.  
Lowe, Robert, University Coll.  
Scott, Robert, Student of Christ Church.  
Vaughan, Henry Halford, Christ Church.  
Woods, George, Scholar of University Coll.

#### CLASS II.

Austen, Henry Edgar, St. John's Coll.  
Butler, William, Queen's Coll.  
Collins, Robert Cave Wood, Exeter Coll.  
Crosse, John, Exeter Coll.  
Dalton, Chas. B., Schol. of Wadham Coll.  
Dean, Jas. Parker, Schol. of St. John's Coll.  
De Visme, Louis Davison, Balliol Coll.  
Dodd, Joseph, Prob. Schol. of Queen's Coll.  
Faraday, D. C. Prob. Schol. of Qu. Coll.  
Garratt, John, Christ Church.  
Guillemard, H. Peter, Schol. of Trin. Coll.  
Harris, Thomas, Dem. of Magdalen Coll.  
Peter, John Thomas Henry, Christ Ch.  
Simpson, Richard Vaughan, Balliol Coll.  
Smith, Edward, Wadham Coll.  
Stone, William, Clerk of Wadham Coll.  
Thomas, John, Scholar of Trinity Coll.

#### CLASS III.

Armstrong, John, Balliol Coll.  
Bennett, Joshua, Christ Church.  
Boustead, James, Queen's Coll.  
Dick, Charles George, Worcester Coll.  
Dyke, L. P., Prob. Schol. of Queen's Coll.  
Fawcett, E., Prob. Schol. of Queen's Coll.  
Fox, Charles James, Magdalen Hall.  
Fursdon, Edward, Oriel Coll.  
Hall, George Charles, Dem. of Magd. Coll.  
Harenc, Charles Joseph, Christ Church.  
Inglis, John, Balliol Coll.  
Knapp, Henry, St. John's Coll.  
Marsden, William, Wadham Coll.  
Maxwell, Charles, Balliol Coll.  
Robson, G. Young, Schol. of Univ. Coll.  
Short, J. H., Post Master of Merton Coll.  
Thompson, T. B., Scholar of Queen's Coll.  
Woodgate, Geo. Stephen, University Coll.

#### CLASS IV.

Bagot, Lewis Francis, Stud. of Christ Ch.  
Belfield, John Finney, Oriel Coll.  
Bond, John Bridge, University Coll.  
Cameron, Alexander, Magdalen Hall.  
Chaplin, George A., Dem. of Magd. Coll.  
Clark, John Dickson, University Coll.  
Cooke, George Wingrove, Jesus Coll.  
Crossfield, Edward L., Magdalen Hall.

Cunningham, Charles, T., Christ Church.  
 Dawnay, Hon. William, H., Christ Church.  
 Dineley, Francis P. G. Worcester Coll.  
 Dodds, Henry Luke, Christ Church.  
 Ellison, John, Christ Church.  
 Fisher, Charles Forrest, University Coll.  
 Francis, John, Worcester Coll.  
 Frankland, Richard, University Coll.  
 Graves, John, Exeter Coll.  
 Herbert, Henry, Scholar of Balliol Coll.  
 Hoare, James Raper, Worcester Coll.  
 Hopwood, Frank George, Christ Church.  
 Hugo, John Philip, Wadham Coll.  
 Izod, Lorenzo Nickson, Trinity Coll.  
 Lefroy, Anthony Cottrell, Christ Church.  
 Lloyd, John, Christ Church.  
 Maddock, Henry J., Schol. of Worc. Coll.  
 Marriott, Fitzherbert Adams, Oriel Coll.  
 Montgomery, Robert, Lincoln Coll.  
 Parker, John Oxley, Oriel Coll.  
 Phillips, John, Schol. of Pembroke Coll.  
 Powell, Thomas Baden, Exeter Coll.  
 Price, Arthur Henry, Wadham Coll.  
 Provand, Charles M., Magdalen Hall.  
 Richards, William Upton, Exeter Coll.  
 Rickman, William Charles, Christ Ch.  
 Storr, Francis, Queen's Coll.  
 Strange, Wm. Alder, Schol. of Pemb. Coll.  
 Surtees, William Edward, University Coll.  
 Wetherell, Charles, Worcester Coll.  
 Wynter, Abraham Farley, St. John's Coll.

C. W. STOCKER,	} Examiners.
T. W. LANCASTER,	
A. SHORT,	
W. SEWELL.	

The following are the Classes in *Disciplinis Math. et Phys.* :—

## CLASS I.

Belfield, John Finney, Oriel Coll.  
 Burdon, John, University Coll.  
 Gaselee, Binsteed, Balliol Coll.  
 Hugo, John Philip, Wadham Coll.  
 Liddell, Hon. H. G., Student of Chr. Ch.

## CLASS II.

Canning, Hon. H. G. Student of Chr. Ch.  
 Dalton, Charles B., Schol. of Wadham Coll.  
 Henney, Thos. Fred., Schol. of Pemb. Coll.  
 Lowe, Robert, University Coll.

## CLASS III.

Eennett, Joshua, Christ Church.  
 Knapp, Henry, St. John's Coll.  
 Deane, James P., Schol. of St. John's Coll.  
 Stone, William, Clerk of Wadham Coll.

## CLASS IV.

Hewitt, Hon. James, Christ Church.  
 Hopwood, Frank George, Christ Church.  
 Hotham, John Hallett, Dem. of Magd. Coll.  
 Spring, Fred. James, St. Edmund Hall.  
 White, J., Exhibitioner of Corp. Chr. Coll.

W. FALCONER,	} Examiners.
E. NEATE,	
H. REYNOLDS.	

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Renn Dickson Hampden, Principal of St. Mary Hall, Grand Comp.

## BACHELOR AND DOCTOR IN DIVINITY, BY ACCUMULATION.

Rev. Thomas Parfitt, Balliol Coll.

## DOCTOR IN CIVIL LAW.

Sir Daniel Keyte Sandford, Christ Church.

## DOCTOR IN MEDICINE.

Thomas Heberden, Oriel Coll.

## BACHELORS IN DIVINITY.

Rev. Renn. Dickson Hampden, Principal of St. Mary Hall, Grand Comp.

Rev. Owen Jenkins, Fellow of Jesus Coll.

Rev. Frederic Francis Edwardes, Fellow of Corpus Christi Coll.

## MASTERS OF ARTS.

Rev. John Lawson, St. Alban Hall.

Richard Basset Wilson, University Coll.

Henry Summer Dyer, Worcester Coll.

J. Richardson, Taberdar of Queen's Coll.

Rev. Wm. Wilcox Clarke, Wadham Coll.

Charles Manners Forster, Oriel Coll.

Walter Kerr Hamilton, Fell. of Merton Coll.

Rev. Thomas Maurice, Merton Coll.

Rev. Edw. Acton Davies, St. John's Coll.

George Henry Somerset, St. Mary Hall.

Rev. Henry S. C. Crook, Lincoln Coll.

Rev. Rich. Hardy Blanchard, Lincoln Coll.

Rev. Griffith Williams, Jesus Coll.

Henry Champion Partridge, Brasenn. Coll.

Richard Edmund Tyrwhitt, Brasenn. Coll.

Rev. Henry King Collinson, Queen's Coll.

Rev. Fletcher Woodhouse Queen's Coll.

Rev. William Warde, Worcester Coll.

Rev. Edw. Charles Harington, Worc. Coll.

Hon. Charles John Murray, Christ Church.

Rev. Wm. Cureton, Chapl. of Christ Ch.

James Frederic Crouch, Scholar of C. C. C.

Rev. William Gould, Balliol Coll.

Rev. A. A. Cameron, Schol. of Pemb. Coll.

Rev. Clement Le Hardy, Pembroke Coll.

Rev. James Hall Talbot, Pembroke Coll.

Rev. Henry Praen, Oriel Coll.

Rev. Frederick Robert Neve, Oriel Coll.

Rev. James Corall Roberts, Trinity Coll.

Rev. William Roche, Trinity Coll.

Rev. Edwin Hotham, New Coll.

Rev. R. Morris, Ch. Ch. Grand Comp.

Edward Queenby Ashby, Christ Church.

Rev. Rowland Webster, Lincoln Coll.

Rev. H. E. Manning, Fell. of Merton Coll.

Rev. Henry Digby Serrell, Queen's Coll.

Rev. Robert Chas. Kitson, Exeter Coll.

Francis Henry Talman, Magdalen Hall.

Rev. William Lloyd, Jesus Coll.

Rev. Chas. Edw. Armstrong, Worc. Coll.

Thos. Legh Cloughton, Fell. of Trin. Coll.

Wm. Bingham, St. Mary Hall. G. Comp.

Rev. Thomas Stainforth, Ch. Ch. G. Comp.



Rev. George Clayton, Christ Church.  
 Rev. Edward Greene, Dem. of Magd. Coll.  
 Rev. Jas. A. Dunnage, Brasennose Coll.  
 Rev. Arthur F. Daubeny, Brasennose Coll.  
 Rev. Richard Blackmore, Exeter Coll.  
 Rev. Henry Hodges Mogg, Exeter Coll.  
 Rev. William Davy, Exeter Coll.  
 Edward Stephens, Exeter Coll.  
 Rev. Benjamin Banning, Trinity Coll.  
 Rev. John T. C. A. Trenchard, Trin. Coll.  
 Algernon Perkins, Oriel Coll.  
 Rev. John Roberts Oldham, Oriel Coll.  
 Rev. George H. Clifton, Fell. of Worc. Coll.  
 Rev. Burrell Hayley, Worc. Coll.  
 Rev. Edw. Hawkins, Fellow of Pemb. Coll.  
 Rev. Richard Stranger, Pembroke Coll.  
 Thos. Small, Magdalen Hall, incorporated  
 from Trinity Coll. Dublin.  
 Rev. Walter Alford, St. Edmund Hall.  
 Hon. Henry Barrington, Christ Church.  
 Rev. Samuel Hands Field, Worcester Coll.  
 James Stovin Lister, Worcester Coll.  
 Rev. Evan Prichard Morgan, Jesus Coll.  
 John Francis Stuart, Trinity Coll.

BACHELORS OF ARTS.

R. Frankland, University Coll. G. Comp.  
 R. Roberts, St. John's Coll. G. Comp.  
 John B. Monck, New Inn Hall.  
 George Rushout, Christ Church.  
 Robert Sarjeant, Magd. Hall.  
 William Stone, Wadham Coll.  
 John Oxley Parker, Oriel Coll.  
 Joseph Dodd, Queen's Coll.  
 Lawson Peter Dykes, Queen's Coll.  
 William Thorold, New Inn Hall, G. Comp.  
 Robert Williams, Oriel Coll. Grand Comp.  
 Louis Evans, Oriel Coll.  
 Thomas Price Jones, New Inn Hall.  
 Thomas Forster Barrow, Alban Hall.  
 George Woods, University Coll.  
 George Steph. Woodgate, University Coll.  
 Robert Lowe, University Coll.  
 Charles F. Fisher, University Coll.  
 John Berdon, University Coll.  
 George Young Bolton, University Coll.  
 Henry William Weston, All Soul's Coll.  
 Henry George Liddell, Student of Ch. Ch.  
 Hay Macdowall Erskine, Christ Church.  
 George S. Stanley, Christ Church.  
 Saville Craven Henry Ogle, Christ Church.  
 Samuel Stephen Bankart, Brasenn. Coll.  
 John Maxwell Steele, Brasennose Coll.  
 Charles George Dick, Worcester Coll.  
 Henry Boys, Worcester Coll.  
 Richard Joseph Luscombe, Worcester Coll.  
 William Henry Johnson, Worcester Coll.  
 John Charles Napleton, Worcester Coll.  
 Henry Hilton, Worcester Coll.  
 John Inglis, Balliol Coll.  
 Louis Davison de Visme, Balliol Coll.  
 Binstead Gaselee, Balliol College.  
 Robert Cave Wood Collins, Exeter Coll.  
 John Crosse, Exeter Coll.

Archibald Smith, Exeter Coll.  
 William Upton Richards, Exeter Coll.  
 Miles Atkinson, Queen's Coll.  
 James Bonstead, Queen's College.  
 William Butler, Queen's Coll.  
 George A. Chaplin, Demy of Magd. Coll.  
 Thomas Harris, Demy of Magdalen Coll.  
 Francis Hastings S. Menteath, Magd. Hall.  
 William M. Musters, Corp. Christi Coll.  
 Henry J. Buller, Trinity Coll.  
 Edward R. Strickland, Trinity Coll.  
 Richard Griffith, Jesus Coll.  
 John Lloyd, Jesus Coll.  
 Charles B. Dalton, Schol. of Wadham Coll.  
 John Grant Lawford, Wadham Coll.  
 William Marsden, Wadham Coll.  
 John Gibbons Longueville, Wadham Coll.  
 Henry Dampier Phelps, Wadham Coll.  
 Humphrey John Hare, Wadham Coll.  
 Francis Geary, Christ Church, G. Comp.  
 G. T. Bulner, Christ Church, G. Comp.  
 Howell J. Philips, Worc. Coll. G. Comd.  
 Wm. Edward Jelf, Stud. of Christ Church.  
 Robert Scott, Student of Christ Church.  
 Henry Halford Vaughan, Christ Church.  
 Joshua Bennet, Christ Church.  
 John Garret, Christ Church.  
 George Campion Courthorpe, Christ Ch.  
 John Thomas Henry Peter, Christ Church.  
 Hon. F. Smyth Monckton, Christ Church.  
 Samuel Bradshaw, Brasennose Coll.  
 John Leigh Spencer, Worcester Coll.  
 Henry Octavius Cox, Worcester Coll.  
 James Roper Hoare, Worcester Coll.  
 Henry Bennet Pierrepont, New Coll.  
 Daniel Ward Goddard, Exeter Coll.  
 Joseph Duncan Cook, Exeter Coll.  
 Edward Hinxman, Exeter Coll.  
 Henry Neale Laring, Exeter Coll.  
 John Graves, Exeter Coll.  
 Charles Maxwell, Balliol Coll.  
 J. H. Short, Postmaster of Merton Coll.  
 George Henry Chandler, Wadham Coll.  
 Richard George Stevens, Wadham Coll.  
 Charles Langford Guyon, Wadham Coll.  
 Andrew Foster, Wadham Coll.  
 Edward Fursdon, Oriel Coll.  
 Charles Maxwell Provand, Magdalen Hall.  
 Thomas Ridley, Magdalen Hall.  
 Thomas Eyre Poole, Magdalen Hall.  
 H. P. Guillemarde, Scholar of Trin. Coll.  
 John Thomas, Scholar of Trinity Coll.  
 W. Alder Strange, Schol. of Pembroke Coll.  
 Henry Knapp, St. John's Coll.  
 J. M. Cholmeley, Demy of Magdalen Coll.  
 T. H. Whorwood, Demy of Magdalen Coll.  
 Hon. C. J. Canning, Stud. of Christ Church.  
 Richard Vaughan Simpson, Balliol Coll.  
 G. Aug. Webb, Postmaster of Merton Coll.  
 Chas. Walters, Postmaster of Merton Coll.  
 Frederic J. H. Reeves, Merton Coll.  
 Arthur Henry Price, Wadham Coll.  
 Edmund Roberts Larken, Trinity Coll.  
 Richard Thomas Pulteny, Trinity Coll.

Charles Joseph Harene, Christ Church.  
Edward Fawcett, Queen's Coll.  
Thomas Bowser Thompson, Queen's Coll.  
Francis Storr, Queen's Coll.  
David Cannon Faraday, Queen's Coll.  
Francis Smith, Trinity Coll.

BACHELORS OF MUSIC.

Wm. Dawson Littledale, Brasenose Coll.  
James Harris, Magdalen Hall.

The degree of Master of Arts has been conferred, by decree of Convocation, upon Horace Hayman Wilson, of Exeter College,

Professor of Sanscrit, on the foundation of the late Colonel Boden.

In Convocation the Honorary Degree of Master of Arts was conferred upon Edward Dixon, Esq. Gentleman Commoner of Worcester College, to which he was presented by the Rev. Richard Gresswell, M.A. Fellow of that College.

Married, at Dover, William Deedes, jun. Esq. M.A. Fellow of All Souls' College, and eldest son of William Deedes, Esq. of Sanding, Kent, to Emily, daughter of E. Tayler, Esq. late of Bifrons, same county.

CAMBRIDGE.

ELECTIONS.

The following gentlemen have been appointed Barnaby Lecturers:—

*Mathematical.*—Rev. W. L. P. Garnons, Sidney College.

*Philosophical.*—Rev. William Keeling, St. John's College.

*Rhetorical.*—Rev. James Goodwin, Corpus Christi College.

*Logical.*—Rev. James Burdakin, Clare Hall.

T. W. Greene, LL.B. of Trinity Hall, has been elected a Fellow of that society.

PRIZES ADJUDGED.

**MEMBERS' PRIZE.** *For Bachelor of Arts.* James Hildyard, B.A. Christ's College.—Subject: *Quænam præcipue sint labentis imperii indicia?*—No second prize adjudged.

*For Undergraduates.*—1. Edward Thomas Vaughan, Christ's College. 2. William Macpherson, Trinity College. Subject: *Utrum Servorum manumissio in Insulis Indorum Occidentalium confestim facta, plus boni aut mali secum afferat?*

**PORSON PRIZE** (for the best translation of a passage from Shakspeare into Greek verse).—Henry Lushington, Trinity Coll.

Subject:

King Richard II. Act III. Scene 2. Beginning—

K. RICH. "——— Know'st thou not,  
That when the searching eye of heaven is hid,"

And ending—

"For heaven still guards the right."

**SIR WILLIAM BROWNE'S MEDALS, FOR Greek Ode.**—T. K. Selwyn, Trinity Coll.

*Latin Ode.*—Henry Drury, Caius Coll.

*Epigram.*—Charles Clayton, Caius Coll.

Subjects:

Greek Ode.—*Thermopylae.*

*Latin Ode.*—*Romanorum monumenta in Britannia reperta.*

*Epigram.*—*Prope ad summum prope ad exitum.*

DEGREES CONFERRED.

DOCTOR IN DIVINITY.

Rev. S. Lee, of Queen's Coll Regius Prof. of Hebrew, and Prebendary of Bristol.

DOCTOR IN PHYSIC.

W. Gurden Peene, Trinity Coll. (Comp.)

BACHELORS IN DIVINITY.

Rev. W. Hodgson, Fell. of St. Peter's Coll.

Rev. F. W. Lodington, Fell. of Clare Hall (Comp.)

Rev. T. Crick, Fell. of St. John's Coll.

Rev. L. Stephenson, Fell. of St. John's Coll.

Rev. H. Jackson, Fell. of St. John's Coll. (Comp.)

Rev. Robert Cory, Fell. of Emmanuel Coll.

Rev. Richd. Foley, Fell. of Emmanuel Coll.

MASTERS OF ARTS.

Richard Hemphorne, St. John's Coll.

Robt. Broughton Clay, Sid. Coll. (Comp.)

Rev. Francis Upjohn, Queen's Coll.

Christopher Wordsworth, Fell. of Trin. Coll.

J. Maurice Herbert, Fell. of St. John's Coll.

BACHELORS OF LAW.

Rev. J. Custance Leak, Trin. Hall, (Comp.)

Owen Owen, Queen's Coll.

John Frederick Churton, Downing Coll.

BACHELORS IN PHYSIC.

James Andrews, Caius Coll.

George Edward Paget, Caius Coll.

Arthur Farre, Caius Coll.

Henry Jefferson, Pembroke Coll.

Charles W. Cumberland Mogg, Caius Coll.

William Sutton, Caius Coll.

BACHELORS OF ARTS.

Chas. Henry Weston, Trin. Coll. (Comp.)

Edward G. Winthrop, St. John's Coll.

Sir William Heathcote, Bart. D.C.L. of All Souls' College, Oxford, was admitted ad eundem of this University.